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The **CHRISTIAN CENTURY,** *A Journal of Religion*

Russia's Religious
Terrorism

By Paul Hutchinson

Should Religion
Stand in Fear of the
**BEHAVIORISTIC
PSYCHOLOGY?**

By G. T. W. Patrick

The Making of a Missionary
By John R. Scotford

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The CHRISTIAN CENTURY

September 18, 1929

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The Behaviorist Bugaboo

Though I am not a philosopher and have only a layman's understanding of the science of psychology, I find myself intensely interested in the new curve which scientific thinking appears to be taking in our time. The article by Professor Patrick on behaviorism and religion strikes me with particular force. I must confess that I have often wondered, with deep anxiety, what the effect of the new psychology would be upon fundamental religious convictions.

Everything seemed destined to be reduced to physical and mechanistic laws—how could we continue to hold those convictions which are vital to religious experience? The title of Professor Patrick's article expressed the struggle of my own feelings. Should my religion stand in fear of behavioristic psychology?

This question is now to be answered, I reflected, by a scholar who cannot be classified as a special pleader for religion. He confronts it as an impartial interpreter, and though he does not go very far into religion, (perhaps sometime he will write another article beginning where this one leaves off), he does go far enough into psychology to show that the mechanistic bugaboo is nothing to be afraid of.

Behaviorism and mechanism, I see, are not, as I had always supposed, identical. Behaviorism is a legitimate and fruitful method of studying the mind. The mechanistic view is one interpretation of behavior, but not the only possible one, nor indeed the one most generally held by present day psychologists and philosophers. Something revolutionary seems to have happened in the realm of scientific thought within a decade or so. The new interpretation of evolution, which Professor Patrick gives us, seems to me to open up a whole new world of reality, as different from that which orthodox science presupposed as the Darwinian universe was different from the theological universe which it displaced.

I want to be counted as among those who seek the truth, and are willing to accept it no matter how much inner disquiet and perhaps anguish its disclosures may bring. But I am not above desiring the help of truth in support of certain basic convictions about the nature of the world I live in. And I am therefore not ashamed to confess that I have derived genuine and deep comfort from Professor Patrick's article.

Paul Hutchinson's account of the anti-religious reign of terror in Russia awakens in me the most poignant sense of regret that our government has no diplomatic connection with that country by which we could do something to meet the terrible situation which he describes. Both here and in the Russo-Chinese crisis our impotence is the reward of our blind policy of refusing to recognize that Russia exists. When will the United States learn that such a policy only drives a strong government to excesses which might have been prevented had it been allowed to accept the obligations inherent in recognized membership in the family of nations?

THE FIRST READER.

NEXT WEEK

A VIVID PICTURE OF
Russia in 1929
 By Paul Hutchinson

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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NUMBER 38

EDITORIAL

THE ASSEMBLY of the League of Nations now in session at Geneva is proving to be one of the most significant in the league's history, not even excepting the assembly of 1926 when the German delegation was first seated. The presence of

To Bring the Covenant Up To the Level of the Pact

delegates representing Great Britain's new labor government partly accounts for the freshening of the atmosphere which a year ago was heavy with banalities and routine. Mr. Ramsay MacDonald's speech proposing that the covenant of the league be revised to make it consistent with the Kellogg pact met with instant approval by the French, Italian, German and many other delegates. The unqualified renunciation of war under the pact has closed the famous "gap" which the covenant left open for legitimate war after certain pacific steps had been taken. All war is now illegal. Why therefore should not the text of the covenant be brought up to date? The "deadwood" in the covenant should be "pruned out," said England's premier. Encouragement thus having been given to the movement for revision, it may be expected that many hands will be busy during the months ahead in formulating drafts of the revisions demanded by the pact and that next year's assembly will be ready to take action. The proposal was made to incorporate the entire text of the peace pact in the covenant itself. If this revision goes far enough and removes entirely the provisions for military sanctions contained in articles 10 and 16, the way will be opened for the United States to become a member of the league.

Nation After Nation Bows To the Reign of Law

GRANDE BRITAIN, said Mr. MacDonald, will sign the optional clause in the world court protocol. This is the provision under which a signatory accepts the jurisdiction of the world court as "compulsory, *ipso facto*, and without special convention." Apart from this provision, no nation may summon another nation into court unless it specifically consents to come. By signing the clause a nation obli-

gates itself to accept the jurisdiction of the court in classes of disputes concerning "(a) interpretation of a treaty, (b) any question of international law, (c) the existence of any fact, which if established, would constitute a breach of an international obligation, and (d) the nature, or extent of the reparations to be made for the breach of an international obligation." And the court itself is to decide whether a specific case comes under any of these heads, and thus within its jurisdiction. The acceptance of the clause by Great Britain is no academic gesture, but marks a radical step in the development of British policy. Under it a neutral nation whose shipping has been interfered with by the British navy engaged in war, could hale Great Britain into court and ask damages. The right to damages under such circumstances has never been acknowledged by Great Britain. Mr. MacDonald indicated that all the dominions would join the mother country in signing the optional clause. Czechoslovakia and Italy followed suit, and France announced her purpose to throw off the conditions with which she had qualified her previous acceptance of the clause. Thus steadily the will to justice is displacing the will to power.

Naval Reduction Negotiations Stick at Cruiser Parity

ONE effect of Premier MacDonald's Geneva speech has been to disclose pretty accurately to the world just how far the naval reduction negotiations between himself and President Hoover have gone. Mr. MacDonald talked optimistically about the two governments having reached agreement on seventeen out of twenty points. He expressed the confident hope that full agreement would be reached in time for announcement at Geneva before the assembly adjourns. The reaction at Washington to the premier's optimism was cautionary, if not irritated. Putting two and two together from countless expressions of those who possess fragments of information, the press has been able to determine beyond reasonable doubt that of the three remaining unsolved points the question of parity in cruisers is surely one. This would seem to indicate that an accord is by no

means as near as Mr. MacDonald's ratio of seventeen to twenty would suggest. For the cruiser question is the nub of the problem. It alone wrecked Mr. Coolidge's conference at Geneva. The British demand a total tonnage figure which, apparently, would call for actual additional building on the part of the United States, in order to attain parity, instead of making possible any reduction. Britain's reasons for insisting upon her large cruiser tonnage is stated in terms of responsibility to protect the far-flung commerce upon which the economic life of the United Kingdom depends. But no doubt the psychological value of a strong navy in reinforcing the loyalty of the dominions, and thus preserving the empire through the sense of protection which the navy induces, is a more powerful consideration in British consciousness than its diplomacy is willing to confess. That the integrity of the British empire depends upon the British navy—not in the sense of coercing the dominions, but in the exact opposite sense, namely, that its protective presence increases their sense of security—is never forgotten by a British government. It would not do to let the dominions discover that they did not need the protection of the British navy. Mr. MacDonald would, no doubt, personally be willing to effect a substantial reduction, but not possessing a parliamentary majority of his own party, he wavers.

The Communists Disagree On Palestine

THERE are two communist newspapers in New York, one English and the other Yiddish. The Yiddish paper at first interpreted the conflicts in Palestine as anti-Semitic pogroms encouraged by British imperialists. The English paper, on the contrary, pictured the Arab rebels as proletarian heroes, fighting for the rights of the workers. Communists believe in discipline and in unity. Pressure was therefore brought upon the Yiddish paper and overnight it changed its interpretation of the facts to conform to that of the English paper. Whereupon several of its contributing editors resigned and pointed out that the original position of the Jewish paper was in exact conformity with the official organ of Russian communism, *Pravda*. Here we have an interesting revelation of the religious rather than scientific character of communism. In a complex social situation it is not the purpose of the communist to arrive at a scientific evaluation of the conflicting forces which created it but to find a simple analysis which conforms as completely as possible to a preconceived dogma. The situation in Palestine has its economic aspects. Undoubtedly the Arabs have gained both advantages and disadvantages from the colonization of Zionists who are generally superior to the Moslem people in agricultural and commercial pursuits. But racial and religious factors enter into the situation as well and a good economic determinist is bound by his dogmas

not to consider such factors. The facts would probably give no more support to the version of the Russian and the Jewish communist papers than to that of the American paper. But your religious fanatic always prefers simple dogmas to complex facts.

Tests of Human Endurance Cost Much, Prove Nothing

THE aviator who, after breaking the world's record for a sustained solo flight, went to sleep at the stick, crashed and was killed, calls attention to a form of competition which ought to be stopped. The fact that he had just been married and that he was forcing himself to the utmost to earn the bonus of one hundred dollars for every additional hour in order to pay for his honeymoon adds a touch of pathos, but the lesson would have been clear even without that. Tests of human endurance cost too much and prove too little. Endurance flights with relays of pilots, being primarily tests of the machines, are valuable in the development of more perfect machines. But one-man flights prolonged to the point of exhaustion lead to no conclusion except that one man can stay awake longer than another. They point the way to no improvement in the human mechanism whereby endurance can be increased. They are therefore reduced to the undignified level of six-day bicycle races and all the other marathons—dancing, pole-sitting, rocking—which minister to idle curiosity and get nowhere. It has been perfectly well established that any well constructed airplane can function continuously longer than any pilot can. The solo endurance flight has therefore ceased to be either a legitimate sporting event or a valuable contribution to the science and art of aviation. It is merely a personal competition among pilots in staying awake, and the fact that such a test is carried out in a plane at the risk of life adds nothing to its value. The responsible leaders in aviation should put a ban on that form of competition.

The Danger of Misdirected Virtues

IN A RATHER sketchy survey of his most determining beliefs, Mr. Bertrand Russell, in the September Forum, re-affirms the doctrine which we thought had been pretty generally discarded that the way to world peace lies not in the direction of abandoning the use of force in the settlement of international disputes, but in having all force in the hands of a neutral authority which shall apply it as needed after an investigation of the issues in accordance with an accepted code of law. He is flattering enough to suggest that such a super-government for the enforcement of peace may best be brought into existence by the extension of the power of the United States. If all of Mr. Russell's beliefs were as fatuous as this, it would scarcely be worth while to comment upon

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hem. But he adds that part of the road to Utopia lies through changes in the individual. Man must, partly by physiological and partly by psychological means, be made less prone to hatred and fear. Teaching him a sound moral code is not in itself enough. "During the war all the recognized virtues of sober citizens were turned to a use which I considered bad. Men abstained from alcohol in order to make shells; they worked long hours in order to destroy the kind of society that makes work worth doing. Venereal disease was thought more regrettable than usual because it interfered with the killing of enemies. Sobriety, thrift, industry and continence, in so far as they existed during the war, merely increased the orgy of destruction." Mr. Russell finds himself in rather unusual agreement with the Apostle Paul, somewhat to his own surprise and doubtless also to the apostle's, for the latter's opinion that no obedience to moral rules can take the place of love finds confirmation in this tragic incident in which good rules of conduct produced bad social results because they were not directed by love to the attainment of a good end.

The Policeman as A Friend

IT IS a good movement which Mr. John A. Swanson, state's attorney for Cook county, Illinois, is inaugurating to foster cooperation between the police and the various welfare and corrective agencies, and especially between the policemen and the young people. The police force constitutes our largest, most expensive, and most adequately manned organization devoted to the promotion of social welfare and personal good conduct. It has too long been allowed to be considered as merely a terror to evil-doers, if not sometimes their ally. With all of that personnel and discipline, it ought to be a powerful force for other things besides apprehending criminals and bringing them to punishment. Of course it ought to do that. But in addition to that it can do much to foster law-abiding attitudes and that respect for civic order which make every person his own policeman. It can do these things best if it has the cooperation of those other agencies which have this for their chief purpose, and especially if the youth, who now make up a very large per cent of those whose crimes bring them within the clutches of the law, are taught to regard the policeman as their friend rather than as their enemy. In getting obedience to law in general, or to any particular kind of law, much depends upon the attitudes which are cultivated toward those who are charged with the enforcement of the law. One of the large obstacles in the way of prohibition enforcement is the fact that the wet press has persistently fostered contempt and resentment toward the officers. They are "snoopers," "killers," "dry sleuths," and so on. The policeman can do only half of his work when the boys on his beat think of him as the "cop" and the natural enemy of their gang. The policeman is gen-

erally a pretty good fellow, much more at home trying to keep a boy out of trouble than dragging him to jail for the trouble he has already got into.

Unity As a Local Problem

WHEN ONE element among the English Puritans of early days adopted the slogan, "Reformation without tarrying for any," they sounded a note which was like a signal for advance after a long period of idleness in camp. There was a vigor and courage in that phrase which manifested the iron that was in their blood and the earnestness and urgency with which they sought what seemed to them better ways of worship and of church organization. In a time when there appeared to them to be desperate need of remedying abuses in the current religious system, and when the leaders seemed to be entangled in a deadlock which frustrated every hope of action, they esteemed the purity of the church above its unity and decided that it was the duty of every local group to advance as far and as fast as it saw the light. Unity was sacrificed, but there was progress toward the goal of their desires.

In the present problem confronting thousands of churches there is a situation in some respects parallel to that which existed in England at the end of the sixteenth century, though now the forward movement is toward rather than away from unity. The tension in this case is between denominational solidarity and local efficiency. Denominational tradition says that every congregation should maintain its separate existence, while every consideration of community welfare demands that there should be consolidation. Union projects on a national scale are formulated and promoted with varying degrees of success, but the denominational wheels turn slowly and sometimes they seem not to turn at all. Denominational officials and promotional agencies sometimes lend countenance to efforts to meet a local situation by the consolidation of competing churches, but more frequently they resist such efforts until and unless the situation has become so desperate that the maintenance of the separate congregations is more of a burden than it is worth from the standpoint of headquarters. The question of what is worth while from the standpoint of community interests is seldom the primary consideration.

This is intended for no blanket criticism of denominational officials. Their occupation inevitably tends to magnify in their minds the importance of denominational success, if not indeed to make denominational aggrandizement take precedence over the interests of the kingdom of God. Many of them deserve high praise for the degree to which they have overcome this tendency.

There are some things that a community can do for itself better than anyone else can do them, and one of those things is the determination of what kind of church the community shall have if one church

is all it needs and all it can support. The assistance of outside advisers may be useful, especially of advisers who are skilled in helping the community to determine its own mind and to make practical and effective arrangements which shall embody its religious aspirations and desires. But the community will be better off without that type of outside interference which consists in choosing for it the sort of church which it shall have or subsidizing a church which the community does not want.

One of the most hopeful signs in connection with this whole matter of the religious life of villages and rural places is the growing recognition of the rights of the localities concerned and the increasing determination of the members of such communities to exercise those rights. Surveys recently made and in immediate prospect in several villages, in Minnesota and Iowa, for example, have proceeded upon the assumption that the matter of first importance was to find what the communities wanted rather than to tell them what they ought to have. The rights of denominations as such—if the denominations as such have any rights—are a minor consideration. To make the maintenance of a denominational balance of power in a given area the primary objective is to court failure in the accomplishment of those purposes for which churches really exist. The plan of "trading churches"—that is, deciding that village A is to have a Methodist church and village B a Congregational church in consideration of the fact that the Methodist missionary authorities have agreed to withdraw from village B and the Congregationalists from village A—is the wrong approach to the problem of adjusting local conflicts and competitions. To treat churches thus as pawns in a game of ecclesiastical chess is to reverse all the values and to provoke revolt either from denominational control or from organized religion altogether.

Instead of being solicitous about maintaining their rights and protecting their statistics by capturing a church here whenever they lose one there by a consolidation, the denominational promotional agencies may better consider their opportunities for usefulness in connection with a movement which is going to succeed even without them but which can succeed much sooner with them. When the denominations begin to pool their home missionary and church extension funds for the promotion of undenominational work in areas where no other sort can meet the needs of the communities or the demands of the people, some real and rapid progress will be made. And the most promising news that can be reported is that this very thing is beginning to happen, especially in certain sparsely populated districts in the northwest.

The case of Montana illustrates the possibilities of cooperative work and also the part that denominational representatives can play in such a movement without any lack of loyalty to their special interests. The Montana home missions council was formed ten years ago, the first of eighteen similar state organizations that have come into existence in the decade. In

this state of magnificent distances there are now community churches with denominational affiliations in nearly half of the county-seat towns, not to mention the allocation of fourteen entire counties to particular denominations and the formation of many "larger parishes" extending along a railroad fifty miles or more. Several denominational secretaries have participated heartily and helpfully in carrying out these plans. At the recent decennial convention of the Montana home missions council, steps were taken for the formation of a state council of churches to extend the field of cooperation from comity to religious education, evangelism and civic welfare.

In Iowa the community church committee of the state will hold a conference in October, in cooperation with the joint committee of the Community church workers, the Federal council and the Home missions council, for the consideration of "the religious needs of rural and suburban communities." At this conference will be presented the results of a survey of three typical communities, and the data will be discussed with a view to developing methods for adjusting church organizations to the needs in the light of the facts disclosed. The principles which are being kept in the foreground in preparation for this conference are: to keep close to reality in basing all decisions upon a factual study of specific fields, and to let follow a democratic method of procedure by letting people of the communities under consideration speak for themselves.

What, after all, constitutes the right of continuance of a church in a village? Does the fact that it can raise fifteen hundred dollars to pay a preacher, plus the requisite amount to cover heat, light and repairs, necessarily prove that it should continue to exist? Or does the willingness of some denominational missionary society to subsidize it establish its right to maintain its separateness? Or does the possession of a house erected with money that was given for the building of a Presbyterian or Baptist or Disciples church create a moral obligation to carry on to the end of time a church having the specified denominational complexion? If the time comes when a merger of the congregations of a given locality is an obvious necessity or an agreed policy, should the largest church necessarily become *the* church regardless of the wishes of the total constituency? Or if a single denominational church exists without competition in a village, what conditions must be fulfilled in order that it may properly be considered the church of the whole community? These are some of the questions which are being raised in connection with the adjustments of local religious forces now being promoted by the joint committee and the organizations which are cooperating with it. The committee is approaching these problems without dogmatic presuppositions as to their solutions. The answers will be found largely as the surveys proceed and as a satisfactory technique of local adjustment is worked out in the only place where it can be worked out—in the fields where it is to be applied.

Russia's Reign of Terror

(EDITORIAL CORRESPONDENCE)

Warsaw, Poland, August 19.

I HAVE JUST COME out of Russia after two crowded weeks there. Entering by way of Riga our party, under the leadership of Sherwood Eddy, spent two days in Leningrad, eight in Moscow, then sailed for three and a half days about a thousand kilometers down the Volga to Saratov. Returning from Saratov—which is within a day's steamship ride of the Caspian—to Moscow, we came directly westward, crossing the Polish frontier early yesterday morning and reaching Warsaw last evening.

Let me say at once that I have been tremendously impressed by much that I have seen in Russia. There is power, drive in the air—particularly in the Moscow air. People are not wondering whether the golden days are past, as they are in so much of western Europe; for Moscow, at least, the best is yet to be. The government creates this feeling of power. It seems to grip its task with a directness, a completeness of control beyond that of any other state we have visited. There is a sense of achievement—in industry, in social reorganization, in producing new cultural forms and norms, in providing opportunity for mutual participation in the building of what may become one of history's great nations—that constantly asserts itself, even in the face of the obviously needy present.

Of all this I will write later. But I have come out of Russia with the conviction that, before everything else, I must set before the readers of *The Christian Century* the facts as to the religious persecution which is now under way and which is gaining in power. I do this with a full sense of the responsibility involved. *The Christian Century* has consistently insisted that America should recognize and admit the importance of much that the soviet government has done in forming the U. S. S. R. It has advocated—and I hope will continue to advocate—the recognition of Russia by the United States. Anything that may be said in its columns, therefore, which seems to reflect on the actions and purposes of the soviet government is sure to be twisted in certain quarters into argument supporting the non-recognition policy. Yet despite this, the situation created by the religious persecution now going on in Russia is so serious that I dare not withhold this report a single minute.

As with almost every other social factor, there has been endless debate over the status of religion in soviet Russia. In the constitution as originally adopted, freedom of religious belief and practice was granted. The constitution has now been amended, however, with the vague matter of "denominational practices" substituted for the former blanket religious guarantee. It is possible, of course, to construe such a term as amounting to a grant of religious liberty—just as it has proved possible to construe it in a

diametrically different fashion—but as a matter of fact, there is now under way as determined an effort to stamp out vital religion as any government has ever undertaken. The modern world has known nothing like it. Not even in Mexico, where state and church came into such direct conflict, did the government dream of attempting the work of religious extermination which the soviet government is actively prosecuting.

I do not mean by this to say that *all* religion is being persecuted in Russia. There is a certain sort of religion against which the government seems to harbor no active animosity, probably because of a belief that it holds the seeds of death within itself. So long as the Orthodox churches are content to stay in the old ruts, and their priests are content to confine their operations rigidly to the celebration of an ancient liturgy largely couched in a dead tongue, the state does not worry itself much about them. To be sure, even in such cases the life of the priest, who is deprived of all civic rights, is a hard one. But if he is willing to live in privation and accept the derided status of a social parasite, the old-line priest can go on.

The old style of Greek church does not worry the soviet state because it has so little future. It is acting, in the main, only as the chaplain of the older, conservative, and often densely ignorant portions of the population—the people who will die out within the next twenty years, leaving no heirs, if soviet expectations are realized. But when a movement for a vitalized, a modernized form of religion appears, that is something else. Then you see the effort to provide a modern education for the priesthood brought to futility by the government's disruption of teaching faculties; you see the so-called Living Church movement channeled off into various types of innocuousness. Yet this is not what I have in mind when I speak of religious persecution.

Neither do I include under this head the systematic anti-religious training to which all Russian children are being subjected. Russia has now gone clear beyond the point where teaching in the schools is non-religious. It is now made, by government order, aggressively atheistic. Capable observers say that investigation, whether in city or village, will show that the government has been much more successful in the making of young atheists than of young communists. Russia is actually rearing an entire generation that affirms its belief that there is no God. This is serious. But when you reflect that it is really the god of the old church—the anthropomorphic being who gave power to the tsar and held the common man under a hideous spell of superstition—who is thus being bowed out of Russian life, the present loss may be regarded as a necessity for any future religious gain.

No, it is not of these things, so frequently reported before, that I am now speaking. When I say that there is terrible religious persecution now under way in Russia, I refer to the heavy penalties now being inflicted on those who are attempting to minister to

such enlightened Russians as still acknowledge a hunger in their souls and seek its satisfaction in religion. Enlightened religion, vital religion, religion that is in thorough accord with many of the expressed social aims of the soviets, religion that can walk sure-footedly in the modern world—religion of this sort is being persecuted systematically and savagely. That this is happening the experiences of hundreds of bishops and priests of the Orthodox church, of ministers of various Protestant bodies, and even of worshipers, testify.

It is difficult to write of this with the gravity which the occasion demands. The difficulty grows directly out of the nature of this persecution. To mention names or places or dates or occurrences would be to precipitate drastic punishment on persons in Russia; in several instances I have been warned that any specific reference would be tantamount to signing the death warrant of those immediately concerned. Some things the world has already been told about this situation. It has been told that the right of churches to carry on social work has been abolished; that young people's societies under church auspices have been put under the ban; that the teaching of religion to organized classes, even in the churches, has been forbidden; that the work of the traveling evangelist has been stopped; that the circulation of religious papers has been greatly reduced or their publication ended entirely; that 300 Baptist preachers have been sent to jail; that 500 churches were closed last year. These things are true. But they are only a fraction of the truth.

I am using words with care when I say that a reign of terror has been instituted to eradicate the last vestige of vital religion from Russian life. For the sake of the lives and safety of men and women in Russia, I must not give names or specific instances. The readers of *The Christian Century* will have to take my word for it, but I can assure them that I have personal, first-hand knowledge that the soviet government is today closing churches wholesale; sending hundreds, and probably thousands, of persons to jail for the sole crime of religious activity; reverting to the old G.P.U. (secret police) terror, under which persons are arrested, tried and sentenced without public trial, the employment of counsel, and frequently without letting even the families of the accused know where they are confined or with what they are charged. A new stream of exiles is starting for Siberia and Central Asia—exiles who have never had a day in open court, and whose only offense has been that of preaching or practicing a religion that showed signs of being able to maintain itself in the face of the soviet attack.

Stumbling on this appalling situation without warning, the first question that one asks is likely to be: Why this terrific attack on religion? Is not the soviet government strong? It certainly appears to be stronger by far than any government in central Europe. Then what can there be in the religion of these

minority Protestant groups, or in that of the handful of genuine religious pioneers within the Orthodox church, that so arouses its fears? To that question there must be given a three-point answer.

In the first place, the soviet government has been astonished, and badly frightened, by the success of the reforming religious movements in Russia. This has been particularly true of the Protestants. Numerically, Protestants are still lost in the Russian mass. But the rate of growth in recent years has been phenomenal. In the past two years this growth had begun to reach respectable figures—figures in the millions. If this rate had been maintained for another five years, the Protestant constituency would have been numbered in the tens of millions. A government committed to the establishment of an atheistic nation could not regard such an outlook cheerfully.

In the second place, the government has been aroused by the success of the Protestant churches in organizing the young people. It was asserted by Bukharin at the last convention of the communist party that the membership of Protestant young people's societies had passed that of the Comsosmols—the 'teen age organization of communists—and that the rate of growth was much more rapid. There was probably some exaggeration in this, in an effort to secure party action forcing governmental suppression of the church societies, such as followed. But it is undoubtedly true that the young people's societies of the churches were growing at such a rate as to excite the apprehension of the communists, who place their hopes for a communized Russia so entirely in the coming generations.

In the third place, the reforming groups—particularly the Protestants—came under suspicion because of their international connections. I cannot take space to explain here adequately the bearing of this. I can only say that the one inescapable fact in Russia today is that the government considers every other government in the world at war, constructively, with it. It is not only afraid of future war; it conducts itself as if war is now going on. To have international connections is, therefore, in a sense to be trading with the enemy. From this point of view, Russian Baptists probably never had a worse disservice rendered them than when the Baptist World alliance last year elected one of their number as its vice-president, thereby drawing attention to their connections with the "capitalist" world. In Moscow's anti-religious museum, where the government seeks by all sorts of posters and exhibits to drive home the idea of the enmity of religion to the welfare of the people, space in the corner devoted to attacking the Baptists is given to a picture of Henry Ford. Why? Because Ford is said to be a Baptist! (The government is mistaken in this; it should have used Rockefeller.) But the argument runs—Ford is a Baptist; Ford is a foreign capitalistic magnate; to be a Baptist, therefore, is to be allied with foreign capitalism. Q.E.D.

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The irony of this is clear when one reads the enthusiastic comments of the Moscow press on Mr. Ford's contract with the government to build a factory at Nizni Novgorod for the production of up to 100,000 Ford cars and trucks a year. But internationalism in this sense the soviets accept, even cheer, because of their economic necessity. Religious internationalism they regard as a threat.

For these reasons certainly, and perhaps for others that I was unable to distinguish, the soviet government is today systematically subjecting the most vital elements in Russian religion to relentless persecution. It is using the secret processes of the G.P.U. to do this—so secretly that multitudes in Russia have no idea of what is going on. Whether this persecution has reached its full strength as yet it is impossible to judge. There are those who profess to believe that moderate elements within the communist party will soon intervene to force an end of the present terror. But there are those who predict an increase in the severity of the government's measures. Whatever comes, the Protestants and the reforming priests are accepting their jail terms, their banishments, their punishments of whatever kind with complete courage and with incredible calmness.

There is probably nothing that the Christians of America can do to help their imperiled Russian brethren at this juncture. If the Federal council sent the proper sort of letter to the Russian authorities, it might help to make clear to them the effect which such a policy, if persisted in, is bound to have on American opinion. Or it might not have any effect whatever. The soviet government is, as I have said, under the mental strain of a state of war. It believes that the rest of the world is in combination to crush it; that it is only awaiting a propitious moment to spring. We may say that is nonsense. That does not affect the fact that the soviets believe it absolutely. If that is not our purpose, they ask, then why do we push them off by themselves, refuse them not only recognition but even a conference about recognition?

You will see that this is tending back to the old question of recognition. It is. I believe in recognition now more than ever, for I have added new reasons to those previously held. Recognition, I am convinced, will help to bring to an end the sense, within Russia, of being a nation beleaguered. Once this strain is eased, the government will feel less necessary the stern repression of certain elements. Out of that might quickly come a lessening of the drive against religion. But that is all something that might come to pass, and in a future that I fear is still remote. In the meantime, gentle women and noble men—Orthodox, Protestants, Zionists, and of many other groups—are being sent by the hundreds, perhaps by the thousands, to the loneliness of exile in Siberia, in central Asia, in the Caucasus, because they have dared to preach or profess a religion that you and I take too much for granted.

PAUL HUTCHINSON.

The Bee in the Lighthouse

A Parable of Safed the Sage

ONCE upon a time there was a Little Busy Bee who dwelt in Texas, and improved each shining hour, and gathered Honey all the day from Every Opening Flower. And when he had filled his Hive with Honey, along came a Man and took the Honey away. And the Little Busy Bee had to Get Busy all over again. And again the man came and took the Honey away.

And the Little Busy Bee began to use his Brain. And he looked about for a New Home.

Now the State of Texas ought to be large enough for any Bee, but it was not large enough for this Bee. And he flew from his Hive on the Shore, and went down the Harbour. And there he found a Channel Light that had in its construction Draft Holes that the Air might get in where the Light was. And he entered one of the Draft Holes and looked around.

And he made a Beeline for home; and when he got there, he packed his belongings, and he said unto his companions, I am shaking the pollen off my feet, and hiking from hence to thence.

And they inquired, saying, Toward what thence dost thou hike?

And he said, I have found a Lovely Place down the Harbour where Bees may be safe; there will I go and store up my Honey, and man shall not rob me of it. And other bees said, We go with thee.

And those Bees increased and multiplied, and they filled the Vacant Spaces with Honey and with Young Bees. And they laughed and said, This is the life. Here we abide down the Channel, and the Flowers upon the Shore are ours, but when the day's work is done, we are at peace amid our Honey far from the Madding Crowd. And they told all their friends that the Shore was Stuffy and Noisy, and that it was Better Down the Harbour in the Channel Light.

And these Bees Prospered and Multiplied and Dwelt in the Light. And it came to pass in due time that their number became so great that at times they Dimmed the Light.

Now it came to pass that the Pilots called up the Harbourmaster, and said, The Light in Number Twenty-six shineth not; let the Lower Lights be Burning.

And the Harbourmaster sent men in a Motorboat, and they said, What we have there is not a Light but a Beehive.

So they slew those Bees with Sulphur gas, and the light shone forth. For not even Fireflies could have dwelt in that Light and made it effective, much less Bees.

And all this doth show that the Business of the Little Busy Bee may be so effectively done as to bring unto itself ruin, and that Harbour Lights have other uses than to provide for the safe storage of Honey. And albeit Honey is good, there are some wrong places for even Good Things.

Should Religion Stand in Fear of the Behavioristic Psychology?

By G. T. W. Patrick

WHAT, IF ANY, will be the effect upon religious belief if the theory of the mind known as behaviorism should become widely accepted? At present it has a somewhat evil name, suggesting a materialistic if not a godless world-view. How far is this ill report justified? Could it be due to a misunderstanding? What is behaviorism and what bearing does it have upon religion? A candid inquiry may clear up some of the difficulties.

The progress made in psychology during the last fifty years is comparable with the remarkable progress made in the physical sciences. In psychology the advance has been due to the fact that the study of the mind has become objective. Without discarding the older method of introspection, it has adopted the method used in all the sciences, that of observation and experiment. Formerly psychology was defined as the study of the soul, and it continued to be so defined until someone said that perhaps there isn't any soul. It became necessary to rediscover the soul and to do this through the use of generally accepted scientific methods. Pending this rediscovery, it seemed best to confine the study to something about which there could be no controversy, namely, the actions, conduct and behavior of living beings, of men, women, children, defective persons and the lower animals.

Original Behaviorism

This, then, is what behaviorism is in its original and simplest form. It is a method of advancing the science of psychology by studying the behavior of living beings, from the lowest organisms to the highly developed human form. Through this method the study of the mind has been revolutionized and our knowledge of it vastly extended. Surely all this is as innocent as it is useful.

Now when we begin to study the behavior of living beings, that is, their activities, we find that there is a certain class of activities which are distinctly mental. For instance, men are resourceful. Some of the higher animals also are resourceful, being able to meet new situations with new actions, instead of responding always in the mechanical ways of habit and instinct. They can solve problems. Now resourcefulness, or the solving of problems, is a psychological not a physiological fact. Physiology studies the functions of the inner organs of an animal organism. Biology studies such things as their growth and reproduction. But psychology studies their behavior, their perception of the environment, their interest in it, and their various attitudes and reactions toward it. It is a distinct and independent science, not to be confused either with physiology or biology.

Psychologists, indeed, have long been accustomed to speak of mental processes rather than mental states, and they are now coming to regard the mind as the name of a certain class of processes or activities of living beings, namely, those activities by which a living being adapts itself or adjusts itself to its surroundings in such a way as to conduce to its welfare. Whether we are thinking, perceiving, reflecting or reasoning, we are always *doing* something. Thinking, perceiving, remembering, imagining are simply what we human beings are *doing* under given circumstances. It is not the mind which thinks and reasons. *We* think and reason, and it is because we can do this that we have minds. We do not invent machines because we have intelligence; we have intelligence because we can invent machines. Intelligence is intelligent behavior.

Mind Is Doing Something

Following out this new way of regarding the mind, psychologists came more and more to the conclusion that all our common mental processes are modes of response of a living individual. They are what the individual is doing in response either to some external or some internal stimulus or incentive. And the responses themselves are often inward rather than outward. They are partial, central, or implicit movements, as for instance in memory and imagination. Thinking is often inner speaking, subvocal response, as the psychologists call it. Thinking, as one writer states it, is "an activity by which we adjust ourselves to those aspects of the environment which are not immediately apprehended in sensation." Images and ideas are no exception to the rule. They are not entities or things *in* the mind. They are specific forms of inner activities. The soul is not a thing which thinks and reasons. You and I think and reason and perceive and remember, and when we reach that stage of development in which we can do these things, we are, as it were, *ensouled*—we have become living souls.

This, then, is behaviorism in its most general form. Mind and intelligence in their common everyday meaning refer to a certain class of activities of living individuals. There would seem to be nothing very radical about this view and surely nothing irreligious. It is a stimulating theory, suggesting further inquiry and interpretation. It seems at any rate to simplify the philosophy of the mind a great deal, taking it out of the sphere of metaphysics and correlating it with the work of the other sciences. It simplifies also wonderfully the old mind-body problem, that ancient puzzle which during all the centuries has caused philosophers so much grief, for now there is no myster-

rious metaphysical mind to interact, we know not how, with the physical body. Neither are mind and body confused, for mind is the realized perfection or ideal activity of the body.

Is Mind Threatened?

But now I am sure that the question will arise whether this view, although it simplifies the whole subject greatly, does not in some way threaten the reality of the mind as well as its worth and dignity. No theory of the mind which threatened its supreme reality could be entertained, for if anything in the universe is real, it is the mind of man. Its superlative conquests were never so much in evidence as they are today—in pure science, in the mechanical arts, in commercial enterprise, in literary and artistic production. It has long been the accepted belief of philosophers that, although we might question the reality of the external world we cannot question the reality of our own mental life. Our thoughts, our pains and pleasures, our hopes and aspirations are real things or nothing is real. Neither have the scientists hesitated to endorse this view. In his recent book, "The Nature of the Physical World," Eddington says: "Thought is one of the indisputable facts of the world. I know that I think, with a certainty which I cannot attribute to any of my physical knowledge of the world." Evidently behaviorism would be doomed if it denied or even threatened the reality of the mind.

It may seem also to some that the worth and dignity of the mind may suffer if we are compelled to accept the behavioristic theory. We have been accustomed to think of the soul as a spiritual essence or substance, coming perhaps from God, and having within it moral and esthetic potencies of all kinds. Plato taught that the soul is something almost divine, and it was the pure idealism of Plato rather than the materialistic views of Democritus which vindicated itself through the centuries. Unless it could be shown that behaviorism does not impugn the worth and dignity of the soul, it would sadly come in conflict with our religious beliefs.

Mechanistic Behaviorists

Although it may be true that a certain school of behaviorists, called radical behaviorists, have chosen to identify themselves with a mechanistic and perhaps a materialistic philosophy, nevertheless there would seem to be nothing in the general theory of behavior which would imply such a philosophy. The fact is that the old controversies between idealists and materialists are dying out. They are mentioned less and less in philosophical and scientific circles. Two things have tended to soften these old disputes. The first is the recent discoveries in science as to the ultimate nature of physical reality, and the second is the new understanding of the meaning of evolution.

Behaviorism teaches that the mind is a form of activity. But this does not lessen its reality; it seems rather to emphasize it. In fact, as we are beginning

to understand reality, the mind would not be real if it were anything else than activity. Formerly it was considered to be a kind of substance and it was thought that only substances are absolutely real. But science now knows little of substances, its interests are with activities. Even the atom is supposed to be a center of activity. The whole physical world, indeed, is reduced no longer to matter in the older sense, but to activities, processes. If we trace physical reality back to atoms and then to protons and electrons, we never come to anything more real than activities. If there are indeed any final atoms or units, they are thought to be "atoms of action." It should therefore cause us no worry to learn that the mind is a form of activity.

Mind Not Physical Activity

It may be objected, however, that behaviorism implies that the mind is a form of physical activity, whereas we have always been taught that it is a form of spiritual activity. But it is not accurate to say that behaviorism teaches that the mind is any kind of physical activity. The class of activities which we are here discussing, such as thinking, perceiving, reflecting and the like, are in a distinct class by themselves, sharply distinguished from physical or even physiological action. They are mental, not physical. In general, we may say that the new physics is not tending in the direction of materializing the world in any of its aspects. The position taken by Eddington in the book which I have mentioned above would seem to indicate that the opposite is the truth. In one of the later chapters of this book he is asking whether it might be possible to get any notion of the ultimate "background" of the world, of what lies back of all activities and all behavior. He thinks that this is possible and to this background he gives the name "mind-stuff," although he hastens to add that he uses neither of these words in their usually accepted sense. In other words, the world is grounded in something which we may call spirit, and all the activities which constitute our world of experience would have their ultimate source in some sort of spiritual ground.

The reasons which Eddington gives for this idealistic world-view are perhaps rather fanciful, but I am only interested here in showing that there is nothing in the theory that the mind is a kind of activity of living organisms, which would bring it into conflict with a religious view of the world, since the organism itself may be considered to be a manifestation of some primordial spiritual principle.

New Views of Evolution

But there is another reason why the old antagonisms between the materialists and the idealists are passing into the discard. I refer to the new views about evolution. Evolution, as we understand it now, instead of degrading the mind of man, puts it on the highest pedestal, since it represents it as the highest stage, possibly the final stage of an age-long process of development. This developmental process is

creative, every stage issuing in wholly new and unique forms of being. The mind is one of these new and unique forms of being, the characteristic activity of the highly developed human organism.

The law of creative synthesis has cast a new light on the whole process of evolution and on the relation of man to lower forms of animal life, and it enables us to include the human mind in the evolutionary plan without loss of dignity or value. For we are coming to understand that the higher forms have not been evolved *out of* the lower forms; they have built *upon* them. Evolution is not an unwrapping process, as if man and the soul of man were *included* in the primeval slime. It is a building up or a building on process, every new form and every new power being something unique in the world—a distinct creation.

Nature Enriched by Mind

The human mind is a product of evolution, quite as much as the human body. But this does not mean that the mind was potential in the behavior of the chimpanzee, nor that the human body was potential in the first bit of protoplasm. Both are the products of creative organization. The elements out of which anything is made are less important than the ensuing structure. The elements may be old, but the structure is new. And it is from the new structure that the new qualities and powers proceed. The elements,

for instance, of common salt are sodium and chlorine, but salt would be a corrosive poison, if it had the properties of its elements.

Evolution, therefore, is a history of new structures, properties and powers, and nature is successively enriched by them. So there came a time when nature was enriched by the wonderful human form and the still more wonderful human mind. Language, thought, and imagination came as new forces and, because of them the world became different. Art, literature, religion, social organization, moral progress, all became possible, all became real.

So there would seem to be nothing in behaviorism inconsistent with religion or idealism. Indeed, it is quite permissible, so far as this theory of the mind is concerned, to think of the world, after the manner of Aristotle, as the gradual realization of ideal values. We may think of mind as such an ideal value, which the creative power of God has realized through a long period of evolution. Thus, evolution becomes a kind of blossoming-out process, a perpetual revelation of new truths and new values.

Finally, there seems to be nothing in behaviorism inconsistent with a belief in God, since in creative evolution some creative agency must be assumed. And in the existence of God, and in the reality and sanctity of ideal values the foundations of religion would seem to rest.

Missionaries in the Making

By John R. Scotford

THE MISSIONARY attempts the impossible—and now and then succeeds. He goes forth as an ambassador from one civilization, one culture, one religion to another. His task is to penetrate so deeply into an alien environment as to modify its inner life. A more difficult undertaking can hardly be imagined. The successful missionary achieves the miracle of being born again in the country to which he goes. To the culture and racial point of view of his native land he adds that of his adopted home. Ultimately he becomes a bridge of understanding between two peoples. With such a goal to aim at, it is no wonder that many missionaries, being mere mortals, miss the supreme mark of their calling.

I set out on a journey through the ten republics of South America with only an incidental interest in missionaries. At first they were merely convenient keys for unlocking doors of understanding into the life about me. Not many weeks had passed before it dawned upon me that the missionary was the most interesting character on the continent. Here were a great variety of men and women who had caught the vision of Christian service and who were matching their exceedingly various capacities against as difficult an undertaking as the mind can imagine. What they

were proved far more fascinating than what they were doing. Each had made a different adjustment to his task. Some had obviously failed, while more were only indifferent successes. Others might be described as abundantly useful. But the high spot of the picture was that in each country there were one or two men who had made a real place for themselves in the lives of the people to whom they were sent. The nationals had forgotten that these men were missionaries; intimate contact with the life about them had rubbed off the label. Their success more than compensated for any failure on the part of the others.

What Makes a Good Missionary?

The question kept presenting itself, Why do some missionaries fail and others succeed? What are the qualities which enable a person to make the exceedingly difficult adjustments which are required of those who would serve in distant lands? More than a commission signed by the officers of a missionary board is required to make a missionary. Much education is needed before he leaves the United States, but his real course of training begins when he reaches the land to which he is assigned. In South America the

turn-over in missionary personnel has been staggering. Many have gone out, but only a few have remained for more than a term or two of service. Most "life appointments" have not lasted ten years. Apparently South America is an extreme illustration of a tendency which is not unknown on other mission fields.

When the young missionary sails from the United States he faces a succession of difficult personal adjustments. Great days lie behind him, difficult ones before him. He has been feted and feasted. Probably he has made not a few speeches. In the eyes of his family and friends, if not in his own, he is a hero going forth to a life of valiant and dangerous service. He leaves home in a cloud of glory. Both he and his bride cherish colorful dreams of the future.

Then comes the disillusionment. The band does not play when he walks down the gang-plank to land. As one veteran missionary put it, "I have heard of countries where the people were crying for missionaries, but I have never succeeded in finding such a place." The welcome to the new recruits is hardly an ovation. The older missionaries are glad to see them, but also a bit curious to discover the stuff of which they are made. Will their enthusiasm survive the heat of the day? As for the nationals, they by instinct are from Missouri. Their courteous greetings are followed by a season of close observation. The new missionary is not admitted to their lives and hearts until he has demonstrated his worth.

The Barrier of Language

The language is a terrible barrier to the new recruit. He cannot talk with the people to whom he is sent without making a fool of himself. Learning a strange tongue is a most uninspiring task. The year or two of language study is a dangerous period in the life of the missionary. He cannot spend all the day thumbing a grammar, while his attempts to be useful are likely to do more harm than good. In his abundance of spare time he is tempted to take undue notice of the foibles of the people with whom he must live. Unfortunately, in South America there are no language schools to keep the young missionary out of mischief. In his eagerness to get to work the newcomer is tempted to be content with an imperfect mastery of the tongue through which he must work—which is fatal to his future usefulness. The foreigner who speaks ungrammatical English cannot touch the deeper life of the United States, and neither can the missionary who abuses the Spanish language make a real contact with the inner spirit of South America. Many a missionary has failed because he never mastered his grammar.

Meanwhile, the young missionary faces personal problems. He and his bride must learn to live with each other. In any part of the world matrimony requires delicate adjustments, some of which are likely to be painful. On the mission field the newlyweds are thrown overmuch in each other's company, while their sphere of general activity is greatly restricted.

The situation is further complicated by the necessity of living with other people. Often the newcomers share a house with an older couple, or else reside in an institution. The old saying about no roof being large enough for two women applies even to missionaries. The young people frequently regard their elders as hopelessly antique in everything from theology to millinery, while the older folk consider their younger colleagues to be untried and immature and therefore unfit for real responsibility. Missionaries need a large supply of practical Christianity in order to get along with each other.

Uninspiring Aspects

The closer one gets to the scene of action the less inspiring does the life of the missionary become. The mission house is usually on a back street or out on the edge of town. Instead of meeting the leaders of the country on a basis of equality, the missionary spends most of his time rendering routine service to people of little importance. He finds his constituency among the lower middle class and the poor. Any personal influence which he may exercise must be won through years of unremitting toil. Rare is the young missionary who finds this an inspiring outlook. Youth is usually in a hurry. But there are a goodly number of men and women who manage to make a successful adjustment to the life of the missionary. They master both their own impatience and the language of the country. By serving the poor they win the regard of the powerful. Slowly but effectively they build themselves into the social order about them.

What are the qualities which enable them to work this miracle? The missionary recruit needs to bring with him a large endowment of the kind of religion which can walk and not faint. Without boundless patience and the power to follow a distant goal through long years, he is lost.

Advantages of Education

Early and often does a missionary need education. In South America the college trained men stand out above their less-schooled brethren. But as a board secretary described the situation, "The greatest problem of missions is to keep the missionary educated." Circumstances often conspire to lull him into an intellectual slumber that is fatal to his highest usefulness. His life is isolated. The people with whom he works have uninspiring minds. Routine tasks often overwhelm him. Books are difficult of access. The path of least resistance is to spend one's furlough years making speeches and visiting one's family. The missionary needs to be equipped with an intellectual self-starter. His mind must be able to find food wherever he happens to be. But the man who maintains his mental efficiency has his reward in the wide influence which is ultimately his. The intellectual barrenness about him renders his own alertness all the more conspicuous.

The great missionaries of the past were explorers

of new continents; the great missionaries of today are explorers of life. Their crowning virtue is the habit of putting questions to all whom they meet. Both the happiest and the most effective missionaries are the hobby-riders. Brazil's veteran of forty years is always dabbling in matters of public health. A young missionary in Uruguay combines evangelism with the analysis of labor conditions. Peru's best known missionary has given himself a good agricultural education in between times, and has done much towards modernizing farming methods. The head of a school in Bolivia is a happy maniac in the field of photography. It is this type of mind which stands up under years of missionary service. The intellectual adventurer usually discovers an effective contact with the life about him. This spirit of inquiry may be our finest contribution to the life of other lands.

The church at home could do several things to help the missionary make a successful adjustment to his task. New recruits should be told the truth. In the long run more would be achieved if the available funds were concentrated upon a smaller number of missionaries. Effective spiritual contacts are not made by employing a large number of workers, but by giving the right man the right opportunity. Our missionaries need a better preparation, larger salaries and greater freedom to approach their task in their own way. The man who can cross the boundary line of race culture, and religion effectively and helpfully, sharing his own culture and faith with others and possessing himself of the treasures of their spiritual heritage, opens up great new continents for the human spirit and deserves the highest honor from his fellows.

The Poetic View of Life

By D. Elton Trueblood

RELIGION has been one of the most variable of the civilizing agencies of the human spirit. At times it has sunk to low depths where it has been almost the only ray of beauty in otherwise drab lives. In thinking of the specific religion called Christianity and in weighing its merits, we ought never to forget the beauty it brought to men in the middle ages. Thousands of people to whom the joys of literature were denied received something of the communion with other days, which letters ordinarily give, by attending services of worship in churches which were themselves stories in stone. Each man saw himself as an important actor in the drama of salvation which was continually in progress and for the purpose of which the earth was called into being.

The Christian man's life was made less drab by his belief in the existence of supernatural beings. God and Christ and the Virgin and Satan, to say nothing of hosts of departed saints, angels and devils, were among the most important figures in his round of acquaintance. The presence and existence of these persons added glory to common tasks and made even venial sins or petty virtues of eternal importance. It was one of the most satisfying philosophies ever constructed, because it combined a feeling of awe in the presence of mystery with a feeling of one's own significance in the total transaction.

Religion Is Transcendent Poetry

It ought to be obvious that the Christian religion did for the medieval man what poetry has done for many in various ages. Poetry always tends to invest common things with significance, to destroy the idea that there is anything that is commonplace. It translates ordinary events into transcendent realities, and

maintains that one side of the story is as true as the other. Poetry admits that water is H_2O , but maintains that it is also something sparkling, precious and clean.

How similar is religion! The devout Christian sees his corn grow and realizes that certain chemical changes and amalgamations are taking place. But it also seems to him that God is making the tiny shoots spring out of the ground and develop as a daily miracle. The devout man does not see why both are not true, why you cannot make more than one interpretation of the same event. One interpretation is made from the point of view of prose, the other from the point of view of poetry. Is there any good reason why the prosaic view of life is any more adequate or true than the poetic view? If you say water is a combination of hydrogen and oxygen, that is true, and if you say it is something to drink, that is true; there is no contradiction.

Many honest minded young men and women are greatly troubled these days because they think they can no longer believe in the creeds. It is possible that such a view of the matter as has just been described may help them out of their dilemma. When a modern man says he believes in God, he may easily mean that he incorporates into his thinking the poetic view of life. He need not mean at all that he thinks of a supernatural Person or even Spirit who in some sense rules the universe. Instead he may mean that the word God is the richest symbol in our language and one which has had a glorious history. God, for him, symbolizes the attempt to see life in terms of purposes rather than mere origins, the attempt to catch some of the breathless beauty of a world which is part of a great drama and not a mere humdrum affair. It would take a long time to state this whole

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view of the world in intelligible prose, but the word "God" states it in one syllable. God is the shortest and most meaningful poem in the world.

Christ Is an Immortal Poem

Christ, also, is a symbol. When the ordinary religious man, of any theology, talks about Christ he does not refer primarily to a young man who was a carpenter and who was executed by the Roman government. We admire the young man tremendously and hail him gladly as a courageous fellow-traveler on our journey, but that is about all. Christ, on the other hand, is a symbol of the idea that the miraculous side of life is not far from us but is something which can take up its abode in human flesh. The religious man does not need to affirm his belief in the existence of an entity called Christ, because that would be descending to the level of prose; he simply means that Christ is another of the immortal poems, a poem which brings the eternal mystery very close to our common clay.

The soul has much of the same significance. The modern minded man who refuses to relinquish the religious view of life need not believe in an entity called the soul which is distinct from the body. All he is trying to do is to continue to believe that a man is more than a forked radish. He is a forked radish, of course, but, in addition, he is a scene of struggle and love and beauty and sacrifice and idealism. You can describe a human being in terms of elements, in terms of molecules, in terms of origin, or in terms of struggle. The man who talks about the last does not mean necessarily that it is the only interpretation; he means that it is one interpretation and as good as the others. He does not talk about soul and body, because a human being, for him, is a unit which can be viewed from different angles. The different interpretations are complementary rather than mutually exclusive. Soul is a symbol or a poem which tries to catch the significance of all that we most prize in ourselves and others.

Heaven and Immortality

Another such symbol is heaven. The religious man is not constrained to believe that there is a place or even a state waiting for us after death. He often feels pretty well convinced that such a state does not exist, yet he is loath to give up the lovely word. What has heaven meant to the thousands of men and women who have lived and used it? Has it not meant a conviction that our ideals are somehow grounded in the nature of the universe and that they are not mere passing fancies? Heaven symbolizes the faith that there is objective reality about our high longings. We ought to remember that this is only a faith, but it is a faith which thousands of intelligent people hold and, so long as they hold it, heaven has meaning for them. It does not connote streets paved with gold; it connotes the hope that the human spirit is more than a stranger and pilgrim, that, in spite of our restlessness, there is an ultimate rest. Our language

would be much poorer if we should, in a prosaic mood, expurgate the symbolic word, heaven.

The same can be said of immortality. To be religious, a man need not believe in the endless duration of himself as a conscious creature. Such a belief probably raises more questions than it answers, and is not at all necessary. Immortality is a symbol of the idea that human life is of eternal significance in the general scheme of things, that we are more than a passing vapor "that appears for a little time and then vanishes away." This, too, is a matter of faith or conjecture, but so long as we believe in the importance of the human venture there is no reason why we may not, with perfect honesty, speak of immortality. It is simply a symbol, a poem, an integral part of the poetic view of life.

We ought to honor the men and women who are trying to be honest and to rid their speech of those words which smack of insincerity. Their problem is solved, however, when they realize that religion, in its fundamentals, is poetry, and often the only poetry the common man knows. Both great poetry and great religion make for a sense of the sublime.

VERSE

When Chemistry Failed

THE gray-beards with their subtle wrenches have
Unscrewed the brain and taken it apart,
Unbolted dreams, reduced them all to atoms,
And deftly screwed them back with curious art—
Have bridged the ultimate chasm in the brain,
From dream to dust, and dust to dream again.

But when the anguished molecules debated
To break their intricate pattern on the rood
In agony, beneath a moon of blood—
Will there be those to hold the matter stated
In terms of tired flesh and blood-soaked wood?
Or when the shadows long, on Calvary,
Fell in a ghastly pattern, black and stark,
Did something flit into the cloven dark
Too subtle for our careful chemistry?

CLEANTH BROOKS, JR.

Pavements

WHY do the stones cry not out?
The noise, the jar of constant strife,
The ceaseless pace of flowing life:
The stones bear these with little strain,
For these are not of heartbreak pain.
Why do the stones cry not out?

Why do the stones cry not out?
The weary step, the heart-shed tear,
The hope-shorn glance, the ugly leer,
And children's running joy: these must
Break hardest stones and make them dust.
Why do the stones cry not out?

JOHN FIELD MULHOLLAND.

Schools for "Saving" People

By R. H. Markham

HERE IN BULGARIA they're after Dr. E. B. Haskell, an American missionary. The people, the press and the authorities have their eyes on him and they keep him under a very close watch. They are trying to get him. But that is not because they dislike him, or distrust him, or are opposed to him. Just the contrary. They are insistently appealing to him, "Come here and help us."

Dr. Haskell is a man in the afternoon of his life, who has spent three decades in work among the Bulgarian people. His main activity has been that of preaching. He has been trying to "save" people, to convert them, to bring them into that large spiritual life of joy and victory and peace. He has long felt that entrance into such a life is the most important event in human experience. He still believes that, but he is also of the opinion that there are other methods besides preaching through which to enable people to find the new life.

A School for Peasants

For years he leaned toward social activity and often helped in ordinary educational work. But now he has adopted a little different plan and set out to open a People's School for Bulgarian Peasants. With the help of his very active and accomplished wife, he wants to show peasants how to live the "saved" life. And many groups of people from all over Bulgaria are urging this missionary to establish his experimental or demonstration school in their villages. Dr. Haskell has received official bona fide invitations from thirty-five villages to start this new work in each of them. Their village councils have offered him not only land—"all he wants"—absolutely free, but many have also offered lumber, sand and stones, and even labor without cost. They have sent solemn and eloquent delegations to him, they have met him at stations, given him banquets, made him long speeches and urgently besought him to give special consideration to the peculiar opportunities offered by each of these thirty-five villages. The humble Bulgarian peasants seem determined to thrust their land upon this American missionary. And remember that it is perfectly loyal eastern orthodox Christians who are thus appealing to a fervid Protestant preacher. And they impose no conditions whatsoever. They just say, "Come and help us; help us and our children."

It seems to me that this situation is full of significance for missionary educators, for Americans who are interested in educational work in the near east. Dr. Haskell is touchingly and urgently welcomed by the peasants in Bulgaria, because he is going to try to open a school designed to help village people live happier, brighter, more victorious village lives. This is a pioneer attempt. Other schools in the near east, state and private, have partially failed. They have

not given and do not give the people what they need, what they know they need; so the peasants are extremely interested in this new attempt at founding the kind of a school they require.

Low Level of Living

Look for a moment at the general situation in the near east. In all the countries there the great mass of the people are peasants, who live in little, more or less unattractive, backward villages. These people are for the most part illiterate—in some places 40 per cent, in others 95 per cent. They live very simply and meagerly. They are deprived of most of the good things of life. They enjoy neither books, music, a knowledge of the world, comfortable houses, good health, nor the brightness and comfort that culture brings. Many of them sleep on the floor, eat out of a common dish placed on a tray resting on the floor or raised but a few inches above it. They are badly in debt. They often wear the same clothes night and day, sleep in large numbers in stifling rooms, drink a great deal of alcohol and think for the most part but of their land and animals. They are the victims of unfeeling officials, superstitious priests, incompetent midwives and untrained doctors. In their political, economic and spiritual life they are dominated by a small, powerful, educated intelligentsia which, generally speaking, exploits them, profits from their ignorance and weakness and desires to keep them in their places.

Most people who know the near east would probably agree that in respect to their stage of advancement the peasants of the various countries may be classified in the following order: Bulgarians, Greeks, Serbians, Rumanians, Albanians, Turks, Egyptians. The most advanced peasants are to be found in Bulgaria and Greece and the most appallingly backward in Egypt.

Now the supreme social problem of the near east is to elevate these peasants, to turn them into independent, educated, economically assured, self-respecting human beings. Until that happens rank injustice of every kind will prevail. Neither religion, health conditions, economic life, international relations nor government will be on a sound basis. As long as the masses are backward, superstitious and supine there can neither be justice, prosperity, a free religion, democracy or peace. That fact is as plain as day.

Too Many Intellectuals

Therefore the great need is of schools for the people. That also is as plain as day. So the near eastern countries have set out to create schools, Bulgaria leading the others. And many of these have been good schools. I want to emphasize this fact. There have long been good schools from the conven-

tional point of view in Bulgaria. In this country, love of schools is a mania—a most commendable mania. In most cities or villages there are large, excellent, modern school buildings with fairly adequate staffs of trained and competent teachers. Some of them were opened sixty or seventy-five years ago, but most since Bulgaria's liberation fifty years ago. These institutions have succeeded in raising the percentage of literacy among the peasants and in creating a numerous intelligentsia which writes books, publishes papers, maintains very good theaters, and runs the state and everything else. As far as intelligentsias go, this one in Bulgaria is among the very best, certainly the best in the near east—the least corrupt. Yet even here what do we see? To our sorrow we find confusion, ferocious social enmity and catastrophic class strife. On the one side there still remain backward, wretched villages and thwarted, untrained, undisciplined, primitive peasants—the great social mass; while on the other is the intelligentsia, composed of diplomaed, white collared people trampling on each other and on the peasants in their desire to get on top.

Three Antagonistic Groups

There are too many doctors, too many lawyers, too many dentists, too many teachers, too many officials, too many professional men of every sort and far too many politicians. All of these people want state jobs, but there are so many intellectuals that the plums produced by the peasants won't go around. So there must be fierce competition and a frenzied struggle for control of the government, which distributes the plums. This has produced awful consequences in Bulgaria. The nation here has split into three antagonistic groups; the old entrenched intelligentsia, the new, rabid, hungry, insurgent, communistic intelligentsia and the peasants. These groups have skirmished back and forth a long time and after a terrible struggle, accompanied by revolting massacres, the old, bourgeois intelligentsia has succeeded in fortifying itself in its dominant position. At present the communists are dead and the peasants and the educated people remain in hostile camps, one pitted against the other. A similar situation, though not yet so tragic, exists in the other Balkan countries and one is fully justified in making the prediction that such a situation will come into being in Turkey and the rest of the near east.

Need of New Education

This is due, more or less, to the failure of the schools. And in every Balkan state the governments are planning drastic changes in the educational systems. They are closing down the higher schools. They are stopping that flood of white collared graduates, that menacing overproduction of intellectuals for whom the state has no jobs. It has become painfully plain that the near east has need of a new kind of education, which will teach the peasant how to become a richer, happier, more advanced peasant, as

he is in Denmark, Sweden and Holland. Everybody sees that now.

But how is it to be done? There's the rub! And that is where American educators might help the near east if they saw the need and had the courage and devotion. But it is not an easy task. Educating peasants is a surpassingly hard and irksome job. Living on a pleasant campus, amid spacious buildings, near or in a large city and educating rich men's children to become future doctors, bankers, engineers, dentists, or white collared farm agents is infinitely easier and pleasanter and you feel more important while you are doing it. But that isn't the kind of education the near east has special need of. That won't do her much good. There are too many schools for intellectuals there now, generally speaking. She needs real peasant education.

And what is the main qualification required in such an educational activity? Heroism! A spirit of apostleship. The supreme need of the near east is apostles, not experts. The countries there have experts or can get them cheaply from Europe. They need people willing to work in the villages for villagers; they need village leaders. But such people cannot possibly be created in city schools for intellectuals. Such schools kill the idealistic spirit and dilute apostolic ardor. They annihilate that idealism and heroism which are necessary to take educated men and women back to the village. Such schools are like magnets which draw the best youth out of the villages and almost inevitably ruin them for the villages.

A Village Vision

Therefore, it is essential that there be special schools in the villages for villagers. There must be a village ardor, a village devotion, a village vision, a village romance. A new type of educated man must be created, fanatically devoted to village enlightenment and education. He must not be afraid to be a "rube" or "country jake." All his patriotism and love of adventure and attachment to poetry and passion for achievement must find expression in that heroic, muddy, dusty, smelly crusade for village redemption. He must be as Jesus with fishermen, as Paul with the tent workers, as Booker Washington with the Negroes, as Moses with his slaves. There is no more glorious social or spiritual task in the world.

Such work can be done only through village schools, in villages among villagers. Only there can that heroic spirit be generated, that apostolic vision inspired. It is such a school that Dr. and Mrs. Haskell are opening. Bulgaria is in need of it and that's why the peasants and the government, the officials and all of Bulgaria's best people welcome the Haskells. Perhaps this will be the beginning of a much more effective and fruitful educational activity than America has yet performed in the near east. Bulgaria watches the experiment with eager interest and expectation.

BOOKS

Removing the Chinese Mystery

A SHORT HISTORY OF CHINA. By E. T. Williams. Harper & Brothers, \$5.00.

TO THE majority of Americans the orient has always suggested mystery. Probably the reason for this is that most persons in the United States have established their opinion of the far east upon so few facts that they have really no understanding of oriental peoples. Mysteries are perpetuated only through ignorance. But since 1914 Americans have learned that they can not continue to regard any race as "inscrutable"; especially when a nation's advance, such as China has made in the past generation, forces unavoidable problems upon them.

Hence the value of a history of China, making the Chinese people more comprehensible to us. As Dean Guy Stanton Ford, editor of the series in which the work under review appears, says: "A sound and scholarly volume on China's history is at this moment much more than a publishing enterprise. It partakes of the nature of a public service." The work of Dr. Williams is all the more reassuring because he carries into it viewpoints of both the orient and the occident. Some years after he graduated from Bethany college, the author went to live in China and remained there upward of thirty years, occupying positions of official nature with both the Chinese and the American governments. It has been said that his understanding of the language and the literature of the Chinese was fully equal, and probably superior, to that of any foreigner in China. When a man is so capacitated to interpret the east to the west, his book is more than interesting—it is important.

The greater part of his work the author devotes to the Manchu dynasty and the republic. This emphasis on the past one hundred years is due to the changing order in China since the beginning of wider relations with Europe and America, and also to the importance that the country has assumed in international concerns. As one reads the story of China's progress since 1900, there develops clearly the difference between the two great powers of eastern Asia. Japan, in contact with westerners, has gone through an economic revolution with but little political change; China, in the same period, has abandoned "heaven born" rulers and democratized her government but has not yet been permeated with capitalistic modernism.

But withal, however apropos it be that three-fifths of the book should be concerned with the period since 1840, there are deep wells of interest in that almost illimitable procession of events coming down from an age too remote for assured records. When Babylon was young a prince in China ascended the throne in his eighty-third year, and with the succession of his son the principle of hereditary monarchy was exhibited. A thousand years later, when the use of the compass was being discovered, the sages were teaching and writing and the classical age—glory of the Chan dynasty—was created. The ethical teachings of Confucius and Mencius have remained to date as foundations in centuries of Chinese education.

Reasoning from events of the past twenty years, we have usually supposed the leaders in China have come from the south. Dr. Sun Yat-sen started there; revolutions seem to move from south to north; and it is the southerners who go abroad to adventure in education and western ideas. But, as the author says, "Except in commerce the southern provinces have shown no great capacity for leadership. They have

not lacked scholars, statesmen, or military heroes, but these have not, as a rule, ranked with the greatest of their race. The great philosophers, poets, statesmen and military leaders have nearly all come from the northern and central provinces." Whether this will remain true in the future is doubtful, as one may conclude from reading the latter half of the book.

Another correction of the current American view is the characterization of Yuan Shih-k'ai. Because we have regarded democracy an advisable form for all human governments, rather than for certain times and places, we were pretty vigorously anti-Yuan when he made his abortive attempt to bring back the monarchy and have himself crowned in 1915-16. True, Dr. Williams uses some dark colors: "He was . . . an implacable foe. He had no scruples in destroying those who opposed his plans." But this is balanced by "He was genial, generous and hospitable . . . Europeans and Americans, as a rule, admired him and had faith in his ability to restore prosperity to China by means of a strong government." The quotation of his death-bed words is striking: "The ancients said, 'It is only when the living try to become strong that the dead are not dead.' This also is my wish."

The value of this interpretation of China for the American reader can not be better put than in the author's own words: "The better we know our neighbors the more we respect them. To know China we should know the past from which she has sprung, in which are found the sources of her life and her institutions. This knowledge will be of service to us in all our relations with her, whether political or commercial. The study of Chinese history may even be of value to us in the consideration of domestic problems. China has had many political philosophers in her long past. They wrangled over questions some of which disturb the western world today. We shall find them propounding solutions which we have supposed to be the wisdom of our own age. We shall find them trying experiments and failing in them—experiments to which we are sometimes urged as something heretofore unknown to the world. A knowledge of these things ought to be of value to the diplomat, the legislator, the political philosopher, and the social reformer. But it should have value, too, for every student who is interested in human progress, for we ought to say with Terence: "Homo sum; et humani a mi nil alienum puto—I am a man and nothing that concerns man can I regard as wanting in interest to myself."

W. KIRK WOOLERY.

Too Much Body, Too Much Sex

THE INTELLIGENT MAN'S GUIDE TO MARRIAGE AND CELIBACY. By Juanita Tanner. Bobbs Merrill Company, \$3.50.

THE SPRIGHTLY "Juanita Tanner"—one cannot be sure that it should not be "Juan," but if one accepts the teachings of his or her book the sex doesn't greatly matter—represents herself (or himself) as the granddaughter of George Bernard Shaw, deriving through his brain-child, John Tanner. It is a good literary device and affords all the justification that is needed for so openly adopting the pattern of Shaw's "Intelligent Woman's Guide to Socialism," especially since "Miss Tanner's" style is quite authentically Shavian, whatever may be said of her lineage. The starting point of the argument is the statement—which certainly few will have the temerity to deny—that, historically speaking, man's chief business has been business, while woman's chief business has been to get married. Man has claimed the economic field for himself and has left to woman the cultivation of the senti-

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mental and domestic side, the sex side, of life, under the erroneous impression that it was less important. G. B. S., in the book to which this is partly an answer and partly a corollary, tries to correct one-half of this error of specialization by telling women about socialism—that is, about the housekeeping of society as a whole. His "granddaughter" undertakes to tell men what they ought to know about the business of domestic relations, and incidentally she touches upon a variety of topics almost as wide as society itself and illuminates her varied themes with much wit.

The fundamental error to which she ascribes most of our other errors is exaggeration of the importance of the body. Sex differences are mostly biological. Overstressing body, therefore, means overstressing sex. She blames upon this excessive sex consciousness many of the evils for which her putative grandfather holds capitalism accountable. The trouble is not so much that man has mismanaged affairs in the field of his specialization (business) as that he has blundered in the field of his ignorance (domesticity). But woman has blundered in it, too, she admits, and primarily by sticking to it too closely. The first error that she must correct is the habit of demanding special privileges for her sex. She must go right on being a woman, of course, but she must at the same time stand upon her feet and use her brain as a person. It will be observed that Juanita, like Shaw, addresses counsel ostensibly to one sex in the hope that the other will eavesdrop.

Books in Brief

THE GALAXY, A NOVEL. By Susan Ertz. Appleton, \$2.50. It is impossible to believe that such a novel as this, best seller as it is both in England and here, will soon pass into the limbo of oblivion which awaits most best sellers—and usually has not long to wait. This a real novel, worthy to rank with Galsworthy's and, in some respects, not unlike them. It is the

story of the whole life of a London lady beginning late in the Victorian era and ending about now. Against a background made up of the whole current of cultural and social history of the period—and that background is extraordinarily well rendered—proceeds the drama of Laura's life, with its one great problem of whether, in an impossible domestic situation, she should endure the unendurable or do something about it. In the end she does something about it. Not only the central characters but the subsidiary figures have been studied with great care and are individualized to an extraordinary degree.

A HISTORY OF LATIN AMERICA. By William Warren Sweet. Revised and enlarged edition. Abingdon press, \$3.00.

This is the book for anyone who wants a reasonably brief but comprehensive history of the Spanish American countries from the Rio Grande to the Strait of Magellan. First published ten years ago, it has been widely accepted as an authoritative treatise in this field. The events of the past decade have made necessary additions and revisions. Economic and religious aspects of history are treated, as well as religious.

THE MAKING OF A GREAT RACE. By Edward A. Steiner. Revell, \$1.75.

After disposing of the "myth of the great (Nordic) race," as expounded by Madison Grant and Lothrop Stoddard, the author shows how the blending of spiritual influences and heritages in the United States may produce a substantial unity of culture, of which the chief elements will be the contributions made by the Protestant, Catholic and Jewish traditions. All that we know about the biological effects of inheritance is so little that it is not worth while to be either proud of racial purity or panicky over the blending of strains. The great race, so far as the United States is concerned, whatever biological diversities it may contain either assimilated or unassimilated, will be the product of these cultural strains mutually respecting, correcting and uniting with each other.

CORRESPONDENCE

Favors the Boycott

EDITOR THE CHRISTIAN CENTURY:

SIR: I note the announcement of Dr. Clarence True Wilson of the Methodist board in Washington that he would appeal to the boycott against the Chicago Tribune in its fight on law enforcement.

Thirty years ago when in China, as a practicing physician, I found to my surprise that the method of the boycott was the chief factor in enforcing and maintaining law and order. It had been in use almost five thousand years. While it is quiet and not so offensive as the lash, the headman's axe, and the militia, I found it struck terror to every offender.

I think I am safe in saying that if the moral and Christian people in every community of the United States of America would follow the method of the boycott and refuse to employ, work for, buy from, or sell to, the criminal or exploiting elements in our social and business life today, crime, bootlegging, and all dishonest business methods would disappear. It is also worth while in this connection to examine into the changed attitude of the western nations toward China since China boycotted English and Japanese products in Chinese markets. Our national attitude toward China has been changed by the boycott of Standard Oil and American Tobacco by China. I am certain that under Dr. Wilson's leadership, if such a boycott as I have described could be established against those who violate and encourage violation of our liquor laws, the problems of crime, prohibition enforcement, and business exploitation could be solved in one short year. I wonder why a method so universal and power-

ful in Asia should lag behind here when its moral influence is so much needed.

Des Moines, Ia.

HUGH G. WELPTON, M.D.

A Baptist Approves

EDITOR THE CHRISTIAN CENTURY:

SIR: As one who still holds to the Baptist name, waiting the time when we shall all be contented to tell each other the truth as we see it, in love, and let the truth do its own work, and what is less than living truth fall by the way, may I express my appreciation of the friendly and courageous manner in which you discussed Baptist denominationalism in its present aspects? That our hundred-per-centers demur is to be expected, as also a certain persistence of apology upon the part of our liberals who cannot quite break step with tradition and institutional interest. But the larger belief will win against the subtleties of unbelief which hide behind our sectarian concerns.

La Crescenta, California.

ROBERT WHITAKER.

Who are Saved?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am disquieted by a question which insists upon nagging my mind. My question is this: Do members of one denomination still believe that members of another denomination have been denied salvation? Do Presbyterians believe Episcopalians are lost? Do Baptists believe that only the immersed are saved?

If salvation is deliverance from fears, greed, sensuality and hatred, do any denominations believe that to them, and to them only, it has been given to offer this salvation? Or if it is the assurance of heaven instead of hell, do Episcopalians believe Presbyterians are doomed? Is immersion conducive to greater spiritual and social effectiveness on the part of those thus baptized? To put it in a sentence, do those things which separate denominations enter into the realm of truth? These questions may seem naïve, but they obtrude themselves into my mind so insistently that I have made bold to write you in the hope that some denominational leaders may be stimulated to give expression to their opinions.

Manistique, Mich.

CORNELIUS M. MUILENBURG,
Church of the Redeemer.

Worship in a Catholic Retreat

EDITOR THE CHRISTIAN CENTURY:

SIR: I note that Rev. George Lawrence Parker has written in your columns in reference to the daily morning chapel services of Dr. Lawrence at the Isle of Shoals in August. May I say that those morning services were in no way intended to be in the nature of Sunday morning worship. Dr. Lawrence followed the general procedure for week day mornings which was to read a short lesson, give a short talk or meditation, announce a hymn and give the blessing. In Catholic seminaries and religious houses the annual retreats are conducted in even more simple fashion. Of course the day begins like every other day with the half hour or more of silent meditation, then mass, communion, breakfast. But instead of conversation at table there is silence except for the voice of the reader reading from some spiritual book during each meal. After breakfast there is time for a walk, to make beds, perhaps to have a smoke, and then to first meditation. This may be opened by a short prayer presumably an invocation of the Holy Spirit, and then the retreat master launches at once into his subject. After his address (he makes it sitting before a small table or prie dieu in front of the altar) he indicates by a signal the length of time of the meditation to follow. The community then remains sitting or kneeling for the next half hour to a full hour pondering and applying the points made in the talk. Thus there is silence all day long for the length of the retreat, in some houses this stretching to a week or ten days.

This may surprise some non-Catholics who think of Catholicism as a ritualistic religion. As a matter of fact ritual plays a minor role. The ceremonies of the Mass are not studied. Once the young priest has mastered them they become like second nature. The people seldom follow them closely as is the manner with Anglicans who are always introducing some new wrinkle from the Roman treasury. Many Roman Catholic devotions remind one more of the silent meeting of the Quakers than of the pomp and circumstance of cathedral worship.

When Protestants come frankly to look upon the Sunday worship as a "preliminary" to the sermon, it is time the service was eliminated. If our churches are lecture halls then everything else but the lecture is superfluous. If they are temples where the soul meets God more consciously than outside, then the service is not a preliminary. It is an end in itself and would constitute a true way of spending the Lord's day even if the sermon were omitted. We have an obligation facing us. Let us meet this question. What is a church for? Is it for worship as well as for other purposes? Then let us see that the worship seems real.

Lynchburg, Va.

JOHN CLARENCE PETRIE.

Concerning Disestablishment

EDITOR THE CHRISTIAN CENTURY:

SIR: Your opening editorial notes on "The Disestablishment of the Anglican Church" in your issue for July 24 appear to be "much too optimistic" from a nonconformist standpoint and quite misleading when we face certain facts.

First, it is well to understand the real position of the archbishops. You seem to think that Dr. Temple, the great archbishop of York, is in favor of disestablishment. He is not at all in favor of such breaking away from the state at such a morally critical juncture as now faces both church and state and is opposed to just what the bishop of Durham has recently uttered in his really most able and brilliant "charge" to his diocese and just published by Macmillan. In your quotation from Dr. Temple's recent statement one must remember that he is referring to what others think as the only logical outcome in the search of the church for freedom. It is quite true that in days to come, in new and harder situations, a modern mind like Dr. Temple's may be obliged to face a more serious outlook. At such a time we may be sure the archbishop of York will act wisely and progressively and do that which the Holy Spirit prompts him to do.

But just now Dr. Temple is doing all he can to stave off that day when church and state shall be dissociated. Dr. Temple is much more interested in the kingdom of God coming into English life and into all of England's relationships than he is in the mere idea of peace, or unity, or even harmony. He does want peace because he wants to see his great church doing God's will and work in all realms of modern life and not wasting her power in vain disputes and strange imaginings. He is very anxious to see all churches working and existing in a harmonious unity, but he will not sacrifice apostolic order to please a modern cry for a peace in which the real substance of peace cannot reside.

There will be no disestablishment of the Church of England while King George lives. What will happen at his passing, no man can tell. The present archbishop of Canterbury does not want any thought of disestablishment to prevail at a time like this, when England is more concerned over her relations with Russia than with church unity, nonconformity or even South India. Parliament, no more than the king, will involve the Anglican church in a disputatious situation if only they see that church bending all her efforts to stave off modern paganism from England's life and seeking to renew all her relations with Christ's divine spirit and an immortal strong power.

London, England.

GEORGE CHALMERS RICHMOND.

Make the "Revival" Thorough!

EDITOR THE CHRISTIAN CENTURY:

SIR: Many of the articles in The Christian Century are so strong and thought-compelling as to constitute a temptation to sit down and write to "ye editor" in endorsement and reply, but "A Labor Day Revival Meeting" is such a temptation hardly to be resisted. It has been the writer's conviction for years that if evangelism is to regain its old-time grip and power it must adopt some such form and substance as that set forth by Mr. Knudsen in this article. It must hit us right where we live and we live in these bodies in a very material world and we cannot be spiritually right if human relationships are wrong.

But did Mr. Knudsen go quite deep enough after all? In addition to showing up the sins of the employers and the workers and the ministers, ought he not to have gone on to show that we are all tolerating a dog-eat-dog system of society under which such antagonisms as are illustrated in the strike are inevitable? If he had thought the thing to the bottom as he probably has, how could he avoid pointing out that an acquisitive society such as ours, with private profit as its cornerstone, is, in a machine-age, absolutely unchristian and ultimately suicidal?

Just as to get the slave-owner to be a good master and the slave to be a good slave is no ultimate remedy for the evil of the slavery system, so to persuade the employer to give good wages and the workers to give good service is no adequate remedy for the capitalistic system so long as society is divided into an owning class and a working class. You cannot cure a social disease with an individual remedy. There must be social repentance for social sin and works meet for that repentance if "the least of these my brethren" are to have plenty, peace and freedom.

Greenfield, Mass.

E. K. SHELDON.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Pleads for Moslem-Jew Peace in Palestine

A strong plea for a better understanding between Moslems and Jews in Palestine, for the sake of Palestine, is made editorially in the current issue of the American Hebrew, of which Rabbi Isaac Landman is editor. The editorial states that the Jews of the world would not desire a homeland for their brethren in Palestine if it is to be won and held at the point of a bayonet. The writer calls the attention of the Moslems to the purposes of the Jewish Agency for Palestine enunciated by Dr. Chaim Weizmann, speaking for the Zionists, and Mr. Felix M. Warburg, speaking for the non-Zionists, both of whom declared that the objective of the Jews in Palestine is to create "a work of peace" that will benefit Moslems, Christians and Jews alike. The editor is of the opinion that this work of peace can be achieved mutually by Arabs and Jews if the former, like the latter, would create an Arab Agency for Palestine on the lines and with purposes similar to those of the Jewish agency.

Attributes Rural Church Slump to Bad Legislation

Dr. Warren H. Wilson, speaking at the Institute of Public Affairs at the University of Virginia, declared that the present sad state of the rural church is due to bad political and ecclesiastical legislation. The tariff, favoring the manufacturer rather than the farmer, is given blame; also the tendency of the denominational organizations to slacken support of the small country church working against overwhelming odds.

Career in Religious Journalism Closed by Death

For 40 years Rev. W. H. Carwardine gave his service to the Rock River conference of the Methodist church, but for the past 10 years he has been religious editor of the Herald-Examiner, Chicago. His death occurred Aug. 25. In a notice of Dr. Carwardine's passing, Rev. John Thompson, of First Methodist church, Chicago, writing in the Northwestern Advocate, says of his journalistic work: "As religious editor he was finely impartial. It was quite impossible to detect to what branch of the Christian church he belonged. But in this capacity he kept the stock of religion above par. He gave the church a front position among uplifting institutions."

Chicago Catholics to Found Boys' Trade School

A movement launched by the Chicago Holy Name society looks toward the founding of a trade school for boys to be located near Lockport, Ill. The institution will be called the Holy Name Technical school, and its supervision will be under the Franciscan brothers, who are experts in trade construction. The idea of the new school was conceived by Cardinal Mundelin.

The Northfield Conference

More than 2,500 persons were in attendance

tendance this past season at the Northfield general conference at East Northfield, Mass., Aug. 3-19. Among the speakers secured for the program by W. R. Moody were: Dr. James Moffatt, Dr. John Baillie, Dr. A. T. Robertson, Dr. Henry J. Wicks and Dr. John M. MacInnis. Speakers for the entire conference included

Dr. G. Campbell Morgan, Dr. George A. Buttrick, Dr. Paul D. Moody, Dr. Robert Laws, Dr. Paul Scherer and others. Many missionaries were also present and spoke.

Wisdom from "The New Messiah"

Although Mrs. Annie Besant had for several years given great publicity to the

British Table Talk

London, August 27.

THE king has at last been able to return to Sandringham, his country house in Norfolk. This means more than the announcement of another change of residence. The king in Sandringham becomes

once more in his

Complete Recovery leisure moments a country gentleman,

fond of his shooting

and other sports. It was in his mind not to take up residence there until he was completely restored to health. The fact that he is now back in his beloved country-side means that he is himself again, able to take up his life where it was interrupted in November by his severe illness. Whether he is at Sandringham, or elsewhere, he will have a busy day's work, but in the country he is able also to be a squire living among his neighbors; a member of a society in which all the faces are known, and the story of each home is familiar. The nation without any doubtful notes is thankful with one voice for the recovery of the king.

* * *

Some Vital Statistics

If we kept a true perspective we might pay more heed to the statistics which Sir George Newman provides year by year than to more dramatic news. He is our chief medical officer, who surveys the field of births and deaths, and the diseases which lie between. In his last figures he calls attention once more to a very significant fact, which has occupied the quick mind of Mr. H. G. Wells and so far as I know of no other imaginative writer. The birth rate diminishes, the power of disease diminishes. The population may be stationary, but what does that mean under the new conditions? Fewer children under 10, more adults over 55! The usual ratio between these two figures was one of equality—about as many children as there were adults over 55! If the present process continues, in 1947 there will be about twice as many old people over 55 as children under 10. It is not necessary to give long thought to this in order to discover its great influence over the social life of a nation. With the lengthening of life there will be a longer period of responsibility in the life of administrators and business men; a later beginning for youth in its ambition for power; there will be fewer children to teach and fewer teachers will be needed; there will be fewer candidates for posts, and fewer posts vacant. Upon the character of home life these changes will be far reaching. How will such changes affect religion and the life of the church? Will it be helpful to

the church when the children grow fewer and its old men—if it keeps them—more numerous?

* * *

Political Notes

The riots in Jerusalem are serious enough, but it seems doubtful how far the blaze of fanaticism will spread. It is always difficult to write of controversies between the sects and religions of Palestine in the language of religion. But there is always somewhere in the heart of Islam, fatally smitten as it may be, the slumbering memory of the proud days of the Faith of the Prophet. Britain as mandatory power is bound to keep order. On the side of those who keep law and order there is the one important asset—the aeroplane. . . . The conference at the Hague is still remaining in session, but the process of presenting soothing messages to Mr. Snowden cannot go on indefinitely. Apart from the amount involved, which is small, the stand which Mr. Snowden has made may lead the nations back to realities. One thing is certain; in the end no power will receive more reparations than is necessary to pay its debts. The Young plan makes arrangements up to the year 1983, but is there anyone who believes that these will be carried out? At least it can be stated, quite certainly, that no one, expert or not, would venture to prophesy about the financial and other conditions of 1983. That looks like a purely abstract figure! It is long since the outlook in the relations between America and Britain has been so hopeful. Mr. Churchill appears to have supported the prime minister's endeavors, and soon his friend Lord Birkenhead is visiting America with the same purpose in mind, having laid aside his "glittering sword," and girded himself with the olive-branch of peace. . . . The cotton dispute has virtually ended in the usual compromise. Here also in handling this grave matter the government has scored heavily. There are signs that it is not letting the coal trade drift. Altogether, the first days of the labor government have brought a most unusual measure of confidence into our political life.

* * *

And So Forth

A well known Anglican preacher, Father Vernon—Vernon Cecil Johnson is his full name—has been received into the Church of Rome. Not since Father Ronald Knox was received has the Church of Rome gained so distinguished a preacher. It has not been stated why he has crossed over to Rome. . . . Canterbury cathedral has

(Continued on next page)

name of Jiddu Krishnamurti, whom she had put forward as the "new messiah" of theosophy, through whom "God would speak," he wearied of the exalted position and a few weeks ago, before 3,000 assembled followers in Holland, he resigned his post, dissolving his organization. "It is useless," he said, "to try to reestablish order and harmony while individuals in themselves are chaotic, inharmonious and disturbed."

Moody Institute

Graduates 113

The Moody Institute, Chicago, had 113 members in its August graduating class, representing 25 states and five foreign countries. They represent 19 evangelical denominations.

Prussia Honors Dr.

Schweitzer

The Prussian Academy of Science has made Dr. Albert Schweitzer, famous missionary-physician, an honorary member in recognition of his medical work in Africa.

Conservative Disciples to Meet In Convention in October

The conservative wing of the Disciples

BRITISH TABLE TALK

(Continued from preceding page)

been the scene of a festival of music and drama. This is one of the many enterprises begun by the late dean, but it can be readily understood with what eagerness the present dean, "Dick" Sheppard, entered into his predecessor's plans. It is distressing to learn that Dr. Sheppard has had to cancel engagements for six weeks, owing to ill-health. . . . Among the conferences of this season at opposite poles are the adult education conference and the communist party meetings. The chairman of the little and waning band of communists is Tom Mann. Those of us who will not see fifty again can recall the time when it was seriously proposed that Tom Mann should be ordained by the bishop of London. He was at that time a socialist with a remarkable power of thrilling an audience with the teachings of the prophets of Israel. I can well remember hearing him quote with marked effect a passage from Amos. . . . The bust of Samuel Plimsoll was unveiled last week in the Embankment Gardens. It has been erected by the voluntary contributions of the National Seamen's union in gratitude to one of the best friends sailors ever had. Plimsoll was a man who concentrated his powers upon one thing, to secure for sailors a compulsory load-line, which was the only effective safeguard against the unnecessary loss of life which threatened them through the greed or carelessness of owners. He was the hero of one famous scene in the house of commons, where he made a heated attack on shipowners and let himself go as Burke once did. He won his battle and to this day the name Plimsoll is known wherever men go to the sea in ships. "Whenever he saw the powers of wrongs he took a fierce determination to slay it." Plimsoll deserves to be honored by a sea-going people and no less does he deserve the respect of all who admire a good fighting man who, when he sees a wrong, hits it, and hits it hard.

EDWARD SHILLITO.

of Christ will hold a convention at Canton, O., Oct. 9-14. Some themes for discussion that have been arranged are: "First Principles," "The Local Church"

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A. R. Webber, Pres. Cloyd Goodnight, Walter S. Athearn and many others. Dr. Athearn will hold a number of conferences

Missionary Council Takes Forward Steps

WITHOUT blare of trumpets or extensive press publicity, there met in Williamstown, July 11-21, one of the most significant religious gatherings of the year. The committee of the International Missionary council held its first session under the new constitution adopted at the now famous Jerusalem gathering of 1928. Charged with the responsibility of carrying on the work of the International Missionary council, more than any other single body it mirrors current trends in the Protestant foreign missionary enterprise. Those present numbered nearly 70, from 18 different countries on all the continents and officially representing 17 national organizations or councils. In conformity with the precedent established at Jerusalem, influential representatives of the younger churches were there—including two Chinese, one Japanese, one Siamese, an Indian, and two Latin Americans. Moreover, they took a prominent part in the deliberations.

It was a matter of comment, however, that the larger proportion of the committee were from the sending churches and were mission board executives. At the present stage of the development of the council, this was probably both wise and unavoidable, but more than once the conviction was expressed that within the next few years the committee or the full council should meet in the orient or in Africa, where the younger churches can be more fully represented. It was also a matter of comment that the majority of the members were middle-aged or passing out of middle life. This again was almost inevitable, for executive positions in the large organizations involved almost always go to men and women of tried experience. Youth was there, however, and modestly vocal.

Dr. Mott Leads

In the chair was Dr. Mott, just returned from eight months of journeying in Asia and stirred to the depths by what he had seen. Never has his Christian statesmanship appeared more inclusive and prophetic. Flanking him was the secretariat, unusually able, Messrs. Oldham, Warnshuis, and Paton.

From one standpoint, the committee was called to put into further effect the decisions of the Jerusalem meeting. However, it was not in any sense a rubber-stamping body nor disposed to regard the findings on the Mount of Olives as final. It faced the grave problems by which the foreign missionary enterprise is today confronted with frankness and an honesty which would have surprised the critics of missions. All perplexing and disheartening facts and movements were brought out into the open and there was no attempt to belittle them. There was evidence, moreover, that, as at Jerusalem, the leaders of the foreign missionary enterprise are adjusting their program to meet the new day. Encouraging reports were brought of the reorganization of the Na-

tional Christian council of China and of the plans made by that body for a nationwide evangelistic campaign. Heartening accounts were given, too, of the now well-known campaign in Japan led by Kagawa.

During its ten days of deliberations the committee took a number of very important actions, the full significance of which may not become apparent for a number of years. Plans were made to retain for two years Dr. Kenyon L. Butterfield, who has been giving the council several months of service in visiting South Africa in advising the churches how to meet the rural situation in that region. It is hoped that he can make similar unhurried visits to other lands, especially to India and China.

Definite steps were taken toward establishing at Geneva, in connection with the international labor office, a department of social and industrial research and counsel which will study the problems brought by the expansion of western industrialism in countries where the pressure growing out of it has first-hand bearing on the work of the missionary forces.

Fresh Literature Needed

Much attention was given to the production of timely literature, a phase of their task in which the Christian forces have lately been falling lamentably behind—notably in China and Japan. No solution was found, but action was taken which it was hoped may later help to lead to one. The proposal was also made that Mr. Basil Mathews, whose many books have made him widely known, be asked to come on the council's staff to prepare literature to enlist the interest of the youth of all lands in the missionary enterprise.

A good deal of time was devoted to Africa, where such sweeping and rapid changes are occurring, and Dr. Oldham and an associate were requested to give practically full time to study of the problems of that continent. Questions concerning the liquor traffic in Africa and of forced labor in some of the Portuguese colonies there were also dealt with. Religious education came in prominently for consideration.

The far-reaching results that are following the important educational commission to China headed by the late President Burton of the University of Chicago encouraged the committee to endorse the appointment of somewhat similar commissions for India and Japan—as requested by the National Christian councils of these lands—to meet peculiarly pressing situations there.

No one body, even when made up of as able and experienced men and women as was that which met at Williamstown, can hope to find at once the answer to all of the questions which are confronting Protestant foreign missions. The Williamstown gathering, however, was evidence that the leaders of the enterprise are looking forward courageously and constructively.

KENNETH SCOTT LATOURTE

Goodnight,
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on religious education. Several banquet sessions have been provided for. I. J. Cahill, of Cleveland, is the presiding officer of the convention.

Bishop Berry Urges Religious Daily Newspaper

A metropolitan daily newspaper "of wide circulation and commanding influence" sponsored by "all the churches, organizations and individuals who are committed

to the promotion of righteousness throughout the republic" is urged by Bishop Joseph F. Berry, of the Methodist church, who was himself a journalist for many years.

Henry Ford on Religion

Writing in a recent issue of the Christian Herald concerning Henry Ford, Cameron Wilkie says he is often asked whether the manufacturer is a church member, and he reports that he is. He belongs to an Episcopalian church in Detroit. He says further that Mr. Ford reads the Bible every day. He pledged himself to do this, Mr. Wilkie says, along with President Wilson during the war days, when Evangelist J. Wilbur Chapman was touring the country. Speaking of the Bible, Mr. Ford is represented as saying: "All the sense of integrity, honor, and service I have in my heart I got from hearing the Bible read by a school teacher in the three years that I was privileged to go to a little, old-fashioned grammar school." Asked what was his "reaction" to religion, Mr. Ford said: "Religion is like electricity. I do not understand electricity, but I am deeply interested in it. I want to know all I can about it. I see its power and its results in that light there. I see it turn the wheels of industry. I know that it lights up the dark places of the earth. I know that it warms our hearts and that it makes the world better. I see and admit its effectiveness even though I do not profess to understand it at all." A few days before Mr. Ford had advised a certain young

man to go into the ministry and he told his interviewer why he had done so: "Because for a long time now there will be great need for men of that profession. What we need, however, is more religion and less professionalism in our ministry; and we need it mixed into industrial life. . . . It's all in the sermon on the mount. You can take the sermon on the mount, put it down into industry anywhere, and it will work. You don't need to work up to it. You can slap it right down anywhere, today, tomorrow, in any business, and it will work completely. You don't have to build up to the sermon on the mount. That sermon on the mount is action—religion put into action."

Dr. Fosdick Warns of Perils Of Modernism

Recently Dr. H. E. Fosdick preached at Riverside Baptist church on the subject "If Jesus Were a Modernist," and warned that his great fear for modernist churchmen is that they may give all their energy to theological readjustments, when the insistence of Jesus was that the chief task is to give light to the world, in business, politics, domestic life, and in every other realm of life. He said: "I am a modernist. I am not attacking knowledge and I am making no cheap and easy retreat to mysticism. The problem of adjusting one's religious thinking to the modern scientific world-view has been my personal problem and in a sense it always will be, and I would not abate one jot or tittle of emphasis upon its significance. But I have watched liberal churches grow sophisti-

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are, become intellectually complacent, lose out of their religion all the passion of an ethical adventure and the deep resources

of dynamic spiritual power, until they were not worth to the community what it cost to run them. May God save us from any such inglorious anticlimax!"

Special Correspondence from Scotland

Glasgow, Aug. 22.

THE outstanding summer news has been the resignation of Sir Donald MacAlister from the principalship of Glasgow university. The announcement did not come as a surprise, for Sir Donald is 75 years old and has served in this capacity for the last 22 years. Under his leadership, 21 new chairs have been founded, and more than a score of senior lectureships instituted; the student body has doubled, and for a conservative British university, there has been much building, which includes a memorial chapel and a student union now nearing completion. Sir Donald is one of the most brilliant living Scotsmen. He is entitled to a string of 36 letters after his name, so many are his degrees and titles. Since 1904 he has been president of the General Medical Council of Great Britain. He has amazing gifts as a linguist, speaking 14 languages with fluency. Not long ago at a dinner to the Glasgow consular corps, he proposed a toast in seven languages including Japanese and Chinese! He has been awarded the freedom of the city of Glasgow and made a baronet by the king. He and his very hospitable wife, Lady MacAlister, will be sadly missed from the university and city, which they have succeeded in drawing closer together during their residence in the principal's house. The expectation is that he will be appointed chancellor of the university to succeed the late Earl of Rosebery.

* * *

A Manse Fellowship

A new organization called "The Church of Scotland Manse Fellowship" is being formed in the glow of the reuniting of the Scottish churches. Its purpose is to bring together the manse families of Scotland in a spirit of camaraderie and mutual helpfulness, and to help manse young people when they are looking for work or settling in a new locality. The subscriptions are being kept low, so as to secure as many members as possible: 5 shillings annually from each manse household, and seven shillings and sixpence from each son or daughter or grandchild now pursuing some secular calling. Garden parties are to be held in a number of places next month. In one county a grandson of the manse is entertaining the whole of the manse families of his native county. Single ladies of the manse (widows, sisters and daughters of ministers) who have homes of their own in the large cities are invited to take a special interest in one of the many manse young ladies arriving as students or to take situations. It is proposed to establish a hostel in Rome. Another plan is to charter a steamship and organize an annual trip—now to Rome, another year to Jerusalem, again to visit the mission stations at Calabar and the Gold coast.

* * *

And So Forth

At Stobo in Peebles-shire, there is an old Norman church where was dedicated this month the cell of St. Kentigern. Kenti-

ger was an historic person who died in 612 A. D. He is the patron saint of Glasgow, as well as its reputed founder, and Glasgow's beautiful cathedral bears his pet name, St. Mungo. In this cell which has been restored as a chapel, he is supposed to have lived when he visited the district as an evangelist more than 1300 years ago! His hands are supposed to have gathered the very stones used in the restoration and to have put them originally in place. . . . The Church Extension Committee of Glasgow asked permission of the United Free presbytery to nominate ministers for the two brand-new charges being opened in the new housing areas of Knightwood West and High Carnyne, so that the religious needs of these districts may be vigorously met from the first. The request was granted only after considerable opposition had been generated, as a strong minority of the presbytery claimed that this was a return to patronage and that it is never right to deny any congregation the sacred right of calling its own minister. When it was pointed out to the minority that no congregation exists in these places, their answer was that a temporary minister should be appointed until a congregation was formed. . . . Americans preaching in Glasgow this summer include the following (in addition to those mentioned in June 19th correspondence): Dr. John Sheridan Zelie of Daytona Beach, Fla.; Dr. A. G. Butzer of Ridgewood Presbyterian church, N. J.; Rev. George S. Brookes, Union Congregational church, Rockville, Conn.; Rev. John H. Cochrane of Oak Park, Ill.; Rev. James Dingwell of Central Falls church, Pawtucket, R. I.; Dr. Oliver M. Jones of Minnesota, and President W. Douglas Mackenzie of Hartford seminary.

MARCUS A. SPENCER.

G. B. Shaw Warns Against War Prediction

In one of his lectures to be delivered soon in the series of Fabian lectures, George Bernard Shaw will say: "All persons who foresee the next great war and would have us prepare for it should be executed. Rigorous press laws should sup-



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press every newspaper which treats war as morally more tolerable than assassination." Justifying his statement, Mr. Shaw says further: "If the war of 1914-1918 had not been foreseen and prepared for by militarists and diplomats of Europe, it might possibly not have occurred. The people who took no thought for the morrow were not the people who made the war. It is therefore very questionable whether political foresight should be encouraged. . . . Forecasts should be entirely utopian. They should open up prospects of our doing those things which we ought to do and leaving undone those things which we ought not to do, though such human conduct is unprecedented and improbable in the last conceivable degree."

Mohammedans to Have Half-Million Headquarters in London

The Mohammedans in Great Britain will soon have a new headquarters in West Kensington, London, where a site has been purchased for a \$500,000 mosque.

Brightening Skies for the "Dry" Cause in Massachusetts

Encouraged by the result of the straw vote on prohibition last fall, the "wets" of Massachusetts have filed petition for the submission of the repeal of the state enforcement law at the 1930 election, writes E. Tallmadge Root, of the Christian Century staff. L. K. Liggett, Republican national committeeman from Massachusetts, says that temperance and religious issues must be eliminated by the party and "that a man has a right to take a drink if he can get it." His attack upon the direct primary and his charge that leading Democrats are responsible for the injection of the religious issue in 1928 have stirred up fiery retorts. His attitude regarding prohibition has called forth vigorous protest from G. Loring Briggs, chairman of the executive committee of the Anti-saloon league, a democrat, and Mrs. William Tilton, a republican and leader of the temperance women. Ex-governor Fuller promptly demanded Liggett's retirement from party leadership. The party managers know that if Fuller should announce his candidacy for the senatorship he would prove the strongest candidate, for he has always been a remarkable vote-getter. It is rumored that they hope to persuade him to accept an ambassadorship. These developments may compel the Republican party to take a stand on prohibition. . . . The Anti-saloon league, desiring experienced leadership in the impending contest, has called back Supt. Arthur J. Davis from New York. It was he that

made and kept the legislature "dry" and carried to success the effort to secure ratification of the eighteenth amendment in 1917. He has the advantage over any leader of equal ability in that he knows the Massachusetts situation thoroughly. Five years ago he went to New York to redeem an almost hopeless situation. The fact that the empire state rejected its own "wet" governor as a presidential candidate is cited as proof of his strategic skill. Laymen on the league, like Allan C. Emery and Delcevere King, worked so tactfully that his recall was unanimous. The federation of churches since 1917 has stood for prohibition and its enforcement, and has the full backing of its constituent bodies.

The Baptist Discusses Pentecost Celebration

"It would be fearful after these 19 centuries to observe a futile Pentecost," reflects the Baptist, in an editorial in a recent issue. Will the celebration bring merely a program or will it bring power? asks the editor. Continuing, he points out a warning: "Unless the values of the first Christian Pentecost are reproduced in some signal measure, what will be the use of its celebration? Will not a celebration which does not at least seek some duplication of the original experience be rather a desecration of the day? For that was a tremendously fatal day when the Holy Spirit came to communicate to the believers in Christ the power of his resurrection. Unless we believe that it is possible for Christian life still to be charged with the same power by the same Spirit, and unless we are intent upon discovering in personal and collective Christian life what such an experience means, it would be better to erase that celebration from the calendar. It would be fearful after these nineteen centuries for Christendom to observe a futile Pentecost. What revelation will the celebration make of the spiritual potencies of contemporaneous Christianity?"

Northwestern Advocate Will Feature Confessional

In the current issue of the Northwestern Christian Advocate, Chicago, edited by Dan Brummitt, a new department is announced, "Everybody's Confessional." This is to be "a place where all may freely speak." "We must not think of this department," cautions the editor, "as being only or chiefly the recital of sins, mistakes, troubles and doubts. Its big value will be that by it we exchange actual experience with people of like passions with ourselves, experiences of every sort. Many of our ex-

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riences are almost without meaning unless we look squarely at them. In the act of putting them into tellable form we may be seeing them for the first time."

Dr. R. M. Hopkins Sails For Orient

Dr. Robert M. Hopkins, general secretary of the American division of the

Special Correspondence from Japan

Sapporo, August 31.

THERE is growing recognition of the need for church union in Japan. The Japanese are a people of very strong group consciousness and for this reason, in the early years of denominational evangelism, the growth of the various churches was gratifying, especially among the more or less educated classes to whom the church then appealed. But denominationalism has proved a boomerang. Churches that became exclusive groups intent upon their own cultural development have found themselves gradually declining as the original members and their families pass away. The chief reason for the rather slow increase in the membership of the churches in Japan is that "the threshold of the church is too high." At the present rate of expansion, the denominations of Japan face the peril of being gradually overwhelmed by a population increasing faster than the annual increase in church members. Consciousness of this danger and of the ineffectiveness of divided forces has brought operative programs for nation-wide evangelism. One such is the Kingdom of God movement concerning which much has been said lately, and of which more later. But obviously this is not sufficient to challenge a nation, if, after converts are made by united efforts, the churches set about warping them into those Methodist, Presbyterian or Baptist molds which mean so little to non-Christian Japan. Today a committee of the National Christian council is exploring the possibilities of a common creed and a form of common church organization suited to the needs of Christian bodies in Japan.

* * *

A Christian Headquarters Building

One thing the denominations need, to help draw them into closer understanding and cooperation, is a central headquarters building for offices, committee meetings and comparison of programs. The National Christian council has for some time been hoping for early realization of such an ideal, but there have been many obstacles. If the Christian Literature society, still largely in the hands of missionaries, were to propose that its long anticipated new building be a real and cooperative center of interchurch activities the way would be prepared for a great step toward church union. And if the Sunday school federation were also willing to sacrifice for the larger ideal its ambitions to have a separate building there could stand on Tokyo's Broadway, the Ginza, a mighty monument to the united passion of Japanese Christians to win the nation for Christ.

* * *

Cooperative Temperance Results

At any rate the churches are gradually

discovering that the greatest results come from a united front toward the enemy. Look, for example, at the Temperance and Purity society which, with denominational lines entirely lacking, has been turning in most astonishing reports of progress of late. Hamlets and villages here and there are voting out liquor, some for moral reasons, others with economic motives. In one case it was in order that a schoolhouse might be built with the savings, and within five years the building was completed and paid for. Again, 600 girls of four neighboring villages formed a league and pledged themselves not to marry men who smoke, drink or consort with immoral women. The results in moral improvement have been very noticeable and the idea is spreading into somewhat of a young woman's movement throughout the empire. It is quite significant that between 1500 and 1600 local temperance societies were started in Japan to commemorate the enthronement of an emperor, who uses neither liquor nor tobacco. Add to this the fact, previously reported, that three provincial legislatures have passed regulations providing for the abolition of licensed houses of vice at the expiration of present contracts, and one can see what a united Christian conscience can do toward the realization of Christian ideals in a non-Christian land. In all these programs of social betterment, a diminutive Japanese Christian woman is a mighty factor, Mrs. O. Kubishiro. She is one of the greatest leaders in putting the churches into cooperative harness for the social evangelization of Japan.

* * * Results of "Kingdom Movement"

The report of the committee of fifteen in the All-Japan evangelistic campaign for the year ending June 30 more than justifies the cooperation given by the churches in the Million Souls campaign, now called the Kingdom of God movement. The results which cannot be tabulated may have been more significant than figures, so uncertain a guide are mere statistics, but a few items are of genuine interest: Number of cities visited, 92; number of meetings, 589; number of days, 219; number of auditors, 229,108; number of decisions for Christ, 9,510.

* * *

And So Forth

We knew it must be so, but it shocks us to learn that 6,000,000 Japanese women, or 10 per cent of Japan's population, labor in field or mill just like men, and often more like horses. Of these, 70,000 are in the underground mines of the nation. . . . Count Kabeyama, the great steel magnate, has been made a doctor of laws by Wesleyan university in Connecticut, and Mr. Kagawa a doctor of divinity by Divinity hall, the United Canadian church's theological school in Halifax.

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World's Sunday school association, sailed Aug. 30 for Honolulu and the orient. On his voyage Dr. Hopkins will visit conventions in Honolulu, Japan, Korea, China and the Philippines.

Religious Education In Chicago

The Chicago Council of religious education, of which Prof. W. C. Bower is chairman, announces several interesting projects for the coming autumn and winter. Prof. H. Augustine Smith of Boston university, specialist in the fine arts in religious education, is to come to Chicago Oct. 28 under council auspices, to conduct a conference on church music. The program includes an address before the union

ministers' meeting, luncheon and afternoon conferences, and a choral liturgical service of worship in the evening in the University of Chicago chapel. The guild of organists is cooperating with the council of religious education in planning and promoting the program. A city wide tournament in religious dramatics in which churches all over the city will take part; and the promotion of courses in good citizenship and civic righteousness for adult classes, are other projects to be given attention during the current year.

Appreciation for Rev. T. Basil Young

Rev. T. Basil Young, director of week day and vacation church schools and leadership training of the New York state council of religious education, will spend the coming year in graduate study in Columbia university. In tribute to his work during the past eight years, the New York State council last year voted to give him this leave of absence with half salary. Mr. Young will return to his work with the council in October, 1930.

Amazing Church Building Progress In Chicago Reported

The 1929 edition of the Protestant Church directory, issued by the Chicago Church federation, indicates a rapid substantial church development during the past year. Buildings have been erected at a total cost of \$12,539,222. The Methodists have led in buildings, having spent \$931,000; Presbyterian, \$690,000; Congregational, \$593,950; Baptist, \$565,000. Then follow Lutheran, Episcopalian, Evangelical, Reformed. The total building figure includes seminaries, children's homes and Y organizations.

At Western Theological Seminary

The opening address at Western Theological seminary, Pittsburgh, will be delivered by Rev. Selby F. Vance, professor of New Testament literature. This Presbyterian seminary has been training ministers for 104 years. Rev. James A. Kelso is president.

BOOKS RECEIVED

- Preaching With Authority, by Edwin DuBose Mouzon. Doubleday Doran, \$2.00.
- Four Famous Greek Plays: Medea, Oedipus Rex, Frogs, Agamemnon. Modern Library, \$.95.
- Humphry Clinker, by Tobias Smollett. Modern Library, \$.95.
- Evangelism, a Graphic Survey, by Herman C. Weber. Macmillan, \$2.00.
- The Christian's Alternative to War, by Leyton Richards. Macmillan, \$1.50.
- Charm, Enthusiasm and Originality, Their Acquisition and Use, by William Sune. Elan Pub. Co., Los Angeles.
- Essays in Philosophy, by Seventeen Doctors of Philosophy of the University of Chicago. Open Court Pub. Co., \$3.50.
- The Heights of Christian Living, by Doremus A. Hayes. Abingdon, \$2.00.
- Twentieth Century Love Poems, compiled by Caroline Miles Hill. Willett, Clark & Colby, \$2.50.
- Rightly Dividing the Word, by J. Newton Davies. Abingdon, \$2.00.
- From Then Until Now, by Julia Augusta Schwartz. World Book Co., \$1.20.
- Mabel Cratty, Leader in the Art of Leadership, by Margaret E. Burton. Women's Press, \$2.50.
- New Views of Evolution, by G. P. Conger. Macmillan, \$2.50.
- Marlborough, the Portrait of a Conqueror, by Donald Barr Chidsey. John Day Company, \$3.50.
- The Dark Journey, by Julian Green. Harpers, \$2.50.

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HALFORD E. LUCCOCK is speaking—in a "World Tomorrow" review—of Reinhold Niebuhr's new book—

LEAVES FROM THE NOTEBOOK *of a TAMED CYNIC*

Of the new volume, Dr. Luccock writes further: "The American book which it most resembles is Emerson's Journals. There is the same sort of keen observation, significant generalization and understanding of human nature and motive. Though the notes do not have that rarefied, abstract quality of most of Emerson's aphorisms, nor is Niebuhr ever seized by the bland optimism which frequently overtook Mr. Emerson and substituted lyrical rapture for critical thinking"

Says The Outlook: "In this book Reinhold Niebuhr opens up his heart and mind. His observations are penetrating . . . Would that every clergyman could read the book. It would help him to see himself in a better perspective. It ought to be listed as required reading in theological seminaries . . . It is a hopeful sign that so much religious re-thinking is being done today."

Says the Emporia Gazette (William Allen White's daily): "The author is intelligent and fearless and he throws his English with neatness and precision. In the end one gets at his philosophy, and we have a book which should be in the hands of every person who loves the truth and is willing to change his estimate of it when facts change." [\$2.00]

Other New Books—Widely Discussed

Man's Social Destiny : Charles A. Ellwood

"A vitalizing tonic with which to meet the current cynicism about human nature," reported the Religious Book Club, as they selected it for the book of the month to go out to their members. Dr. Ellwood's scholarship "opens up a new confidence in the possibility of remaking our social life," writes Dr. Samuel McCrea Cavert, who says further: "Religion must lay hold of scientifically tested knowledge of human life, and science must lay hold of the religious spirit—that is the central thesis which runs like a golden thread throughout the fabric of this work."

"A scholarly, thought-provoking survey of human trends; a clear look ahead along the road over which mankind is moving," says Raymond D. Fosdick of the book. (\$2.00)

The Recovery of Religion : Dwight Bradley

In this new volume a straight thinker "shames us for our complacent acceptance of the usurpation of all life by the scientific attitude." He insists that religion and science are not so much in conflict as they are in complete contrast. "It is imperative," Dr. Bradley says, "that science and its world be shoved back to its proper field and that the two worlds of religion and of science be brought face to face across the boundary that restricts them both." Distraught moderns are shown a world "in which science has neither knowledge nor prerogative." (\$2.00)

The Scandal of Christianity : Peter Ainslie

The speed with which the denominations are forging forward to unity makes this book of tremendous importance. It is a trumpet leading the unity forces forward. It is "a serious indictment of our Christianity," as the Living Church remarks, but is also "a powerful plea for Christian unity," as the Presbyterian Advance notes. The Boston Transcript hails the book as "an heroic appeal to do away with childish things and get together." The book is being everywhere discussed. Unless one knows the courageous stand of Ainslie, one cannot be posted on religion today. (\$2.00)

The Mansions of Philosophy : Will Durant

Dr. Durant holds that human nature and conduct are undergoing transformations profounder and more disturbing than any since the appearance of wealth and philosophy not an end to the traditional religion of the Greeks. "It is the age of Socrates again; our moral life is threatened." "From this confusion the one escape worthy of a mature mind is to rise out of the moment and the part, and contemplate the whole." The spirit of philosophy, which has been distilled from a generation of study of the great philosophers, is here brought to the rescue of our modern day. A book of golden treasure. (\$5.00)

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